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पुरातत्त्व विभागको द्वैमासिक मुखपत्र

ANCIENT NEPAL

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संख्या ६५—७४
भदौ २०३८—चैत २०३९

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जनकलाल शर्मा

Edited by
Janak Lal Sharma

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Report on Two Tours in Search of Sanskrit Manuscripts in Some Parts of the Kingdom of Nepal

Prof. Dr. Albrecht Wezler

1. The exploratory tours on which what follows is the report, were undertaken by me in March/April 1979 within the framework of the agreement between His Majesty's Government of Nepal and the German Oriental Society; it is this agreement on which the 'Nepal-German Manuscript Preservation Project', started in 1970, is based, its German director being Dr. h. c. W. Voigt. Like the project itself, the tours also were made possible not only by the 'German Society for the Encouragement of Scientific Research' but also by the close cooperation of the Department of Archaeology of the Ministry of Education of HM's Government of Nepal, to which I am bound both for its valuable advice as also for its letter of recommendation to the district officers; in the field, the letter proved most useful indeed.

The main aim of the exploratory tours was not to survey exhaustively a part or even the whole of Nepal as to the present state of the preservation of Sanskrit Mss., but to get a rough idea of the amount and kind of Mss. to be found outside the traditional cultural centre, viz. the valley of Kathmandu. For such basic information should contribute to solving the immediate problem whether and in which manner the above mentioned project should be continued from 1980 onwards.

Certain restrictions put on the undertaking of these exploratory tours could not be overcome: time was too limited to visit all the places I had intended to reach, because for various reasons the actual journeys took more time than calculated, and it seemed preferable not to stick stubbornly to a fixed schedule but to be ready to follow up information received on the spot. For I had decided not to confine myself to only collecting hearsay information about people in possession of Mss. but rather to try as far as possible myself to visit the owners of Mss. and personally inspect whatever material they had. Since I am not a Tibetologist, I disregarded those areas which are already

more or less well known to abound in Tibetan texts.

Although the information thus collected by me is strictly speaking valid only for those places or areas I could actually visit, the results can, to be sure, nevertheless be regarded as representative for a much larger part of the country, and they suffice for a clear decision on the project in the next future.

2. First tour (26th of March–13th of April 1979)

2.1 I left Kathmandu on the 26th of March by landrover following the road to Pokhara up to Ambukhaireni; from there I trekked to Manakamana. Though a place of religious importance, no Mss. were found there. The next day I travelled on foot to the town of Gorkha where the situation turned out to be quite different.

The manager of the 'Aryal Hotel and Lodge' introduced me to his father, Pdt. Dandapani Aryal (Jyotisha, Atreyagotra, Madhyandinasakha of the Yajurveda), who most readily showed me his collection of Mss. It contained the following texts:

Maghamahatmya V(ikrama) S(amvat) 1661
Varnakosa of Indumauli VS 1661
Sisupalavadha
Kiratarjuniya
Amarakosatika of Kulanidhisharma
Ramayana : Bala-, Ayodhya-, Lanka and Sunderakanda with Tika
Laghujataka with Tika
Bhavisyagrahanacandrika [till S(aka) S(amvat) 2813 !]
Mantracahndrika
Dasakarmapaddhati (Garbhadana-Vivaha)
Tajika-Nilakanthitika
Brhajjataka
Suryasiddhanta
Triprasnadhikara (a part either of Bhaskara's Siddhantasiromani or of Kamalakara's Siddhantatattvaviveka)
Jyautisharatnamala of Sripati
Bhasvati SS 1465 (!)
Muhurtachintamani SS 1695
Several Panchangas, i. e. calendars, e. g. for the years VS 1853, 1879, 1895
a Janmapattrika (3m X 20cm)
Samarasarasamgrahatika of Somachandra-yogin SS 1703
Dasavidhi
Prasastiratnamala
Grahalaghavasyodahrti SS 1734
Martandabhidhana with Tika SS 1756
Svarodaya of Narapatijayacharya SS 1731
Jatakapaddhati of Keshavasam-vatsara
Camatkarachintamani SS 1699
[Jyotisha-] Jaiminisutra
Jatakabharana SS 1685
Lagnachandrika
Sarvarthaintamani
Bhasapariccheda on Siddhantamuktavali
Tatparyabodhini of Ramakrishna
Samudrikapramanalaksana
Caurapancashika of Bilhana
Anekarthamanjari
a family-Vamshavali (30 generations)
and some other documents of historical value

Pdt. Badrinath Sharma Acharya showed me the following two manuscripts in his possession:

Bhagavatamahapurana with Nepali translation
Saptasati of Vyasa VS 1975

and Pdt. Phanindramani Acharya his Ms. of the Sravanotsargavidhi SS 1719

The following gentlemen living in Gorkha are said to own Sanskrit Mss :

Kaviraj Shrestha (Ayurvedic doctor, Dharapani, Cipitol),

Gopal Acharya (Parslanpani),
Tejnath Acharya (Dharapani),
Ramnath Mishra (Dharapani),
Ramji Patel and Bhimprasad Katel (both : Kateldhara).

I was also informed that Mr. Hemadatta Koirala Puspanidhi, living in the village Naresvara in the Bogati Panchayat has a collection of Mss., and that in the village Liglig in the West of Gorkha (near Palungtar) there is a rather large community of Brahmins who according informant possess many Mss.

2.2. On the 30th of March I returned by another footpath to Ambukhaireni and drove on to Pokhara where my attention was drawn to different households with the names Regmi and Parajuli. Among these is that of Pdt. Madanabhusana Parajuli who is said to own among others a Ms. of the Harivamsha in Newari Script, but is also known for his lack of readiness to show his collection even to his fellow Brahmins.

I was not able to get in touch with the family of the late Sriraman Parajuli who is said to have possessed Sanskrit Mss. Pdt. Somanath Regmi, too, is said to be in possession of various Mss. Yet I was fortunate to be guided to the house of Pdt. Tankanath Parajuli (near the Vindyavasini-Temple) who keeps several bundles of Mss. of which I was shown at least some, containing the following texts:

Vishnupurana (undated but apparently old)
Ganeshasahasranama with Bhasya SS 1774
Kavyaprakasha (incomplete)
Tarkamrta of Jagadishadhattacharya
Mantramahodadhi of Mahidhara VS 1614
Raghuvamsha with Mallinatha's Commentary (sargas 11 and 12 only)
Rudrayamalatantra VS 1920
Kalikapurana SS 1702
Udaharabachandrika of Vaidyanatha (commentary on the Kavyaprakasha)
Saragita (Hindi)
Rasatarangini of Bhanudatta
Pratisthamayukha of Nilkantha
Jalashayaramotsargamayukha of Nilkantha SS 1626
Acharadarsa of Sridatta VS 1686
Sarojakalika of Kaviratna
Kalikasahasranamastotra VS 1862
Ashaucadidhiti of Jivadeva VS 1866
Tattvanusandhana of Mahadevasarasvati
Siddhantakaumudi of Bhattojidiksita (two Mss., one of SS 1766)
Vedantarasa with a commentary of Vagisvara Bhattacharya
Parasharasmrti with Madhavabhasya SS 1674
Srisukta VS 1819
Jyesthanaksatrajananashanti
Radhavinodakavya SS 1702
Gotrapravaranirnaya of Bhattojidikshita VS 1850

Saptashati (portion of the Markandeyapurana) with a commentary by Nagojibhatta

In Pokhara there are located also two camps for Tibetan refugees, one (Jhese Patan) in the south, near the road leading to Tansen, the other (Hyangja) in the north of the city, which should be visited for Tibetan blockprints and Mss.

2.3. On the 2nd of April I climbed up the hills in the North-West of Pokhara and followed the trail on the ridge up to Dharapani. The son of Pdt. Karunanidhi Jyotishi I did not find at home, but was reliably informed that he has a fairly good collection of Mss. By

chance I met Mr. Motilal Paudel who has inherited from his father the following Mss.:

Sadanganyasamantrapanchamrtasnana-grahajapasamksepavidhi SS 1821
Vajnakarma-Vratabandhavidhi SS 1824
Vasisthavivaha-Grahanamaskara
Antyapaddhati SS 1824
Panchanga (i. e. calendar)
Krsnarjunasamvade Karmagita
Tirthavali (Hindi)
Tattvabodha of Shankaracharya
Ekadashivishupuja
Tulasistotra
Sarpayamigayatri
Satyanarayanapuja
Bhavisyottarapurane Shrikrsnarjuna-Samvade Adityahrdayastotra
Mrtyunjayastotra
Rsipanchamivratabandha
Agnisthapana
Vajasaneyisamhita SS 1824

Mr. Motilal Paudel also referred me to Mr. Durgadatta Bhandari and Mr. Pashupati Bhandari Jaisi whose Mss., however, could not be inspected by me.

Following the trail a little further the next day, I met in Naudanda Mr. Harilal Suvedi who showed me the following Mss.

Vivahavasisthi
Chudakarma
Chaturthikarma SS 1826
Pandavagita
Shivakavacastotra
Mahimnastotra of Puspadantacharya
Rudriya
Rsitarpanavidhi SS 1830

He also spoke to me of the collections of his sagotras (Bharadvaja) Pdt. Hariprasad and Pdt. Ananta Suvedi.

On my way back to Pokhara I stopped in Kaski where I visited Mr. Narahari Pandit who besides several printed Sanskrit texts owns the following Mss.:

Shuklayajurvedasamhita (dirghapatha) SS 1823
Vasisthachudakarma
Bhagavadgita
Vivahavasisthi SS 1862

Mr. Premraj Suvedi Jyotishi, living near by, showed me a pile of mixed up manuscript leaves among which I could identify the following texts:

Saptashati SS 1802
Vaidyangi (Nepali)
Brhajjataka
Jyotisharatnamala
Grahashanti

Many other gentlemen whom I was not able to meet personally are said to possess Mss., viz. Radhadatta Mukhya (Turishvara/Deurali between Naudanda and Kaski), Hiranyaprasad Jyotisqi, Ramprasad Jyotishi, Krishnaprasad Jyotishi, (Laksmiprasad Jyotishi), Sete Davadi, Tankanath Davadi, Hariprasad Davadi, Chudamani Davadi, Balaram Davadi, Kalu Davadi (all : Kotmani), Mitralal Pandit, Sobhanath Pandit, Balhari Pandit, Vasudev Pandit (all : Ratamata) and Narahari Pandit (Rotepani).

2.4. On the 5th of April I reached Tansen by road. It was especially interesting and fruitful to get to know there Mr. Deviprasad Pandit (Pandeya) whose father and grandfather had been Rajgurus (Kashyapagotra). Although his own collection is very small, containing only two Mss. (Merutantra SS 1778 and Trailokyavijayakavaca), he gave me the names of other persons possessing Mss.: among these are his relative Pdt. Upen-

draraj Pant living in Rata Mathi, Baglung, whose rich collection of palm-leaf Mss. he had seen himself; Mr. Jaganath Upadhaya; Prasad Devkota; and Mr. Krishna Raj Gurukarna who, like Mr. Krishnaraj Pandeya, lives in the quarter of Dharapani.

Of these persons I decided to visit Mr. Jaganath Upadhyaya; yet his 'collection' turned out to consist in copy-books only used by his father to write down texts or textportions he studied when he was young. Neverthless it could be useful to contact him again as he works in the Panchayat and promised to gather information upon Sanskrit Mss.

Pdt. Neerajat Prasad who stays in a building called Ram Nivas showed me the following Mss. in his possession:

Purusottamamahatmya (palmleaf)
Bhagavatakatha alias-arthanukramanika of Ksemendra
Malladarsha of Premanidhisharma
Tararahasyavrtti : Vashnatattvanirnaya
Harivamshatika VS 1908
Bhagavatapur with Bhavarthadipika on it

2.5. From Tansen I trekked down to Ridi-bazar; but this excursion was rather disappointing as regards Mss. findings. By Mr. Ramji Prasad Khanal I was informed that a couple of years earlier sombody of the Dept. of Archaeology had already visited this place and taken away Mss. to be kept in the National Archives. And Pdt. Ekadev Pujahari told me that he had had in his possession three bundles of Mss. partially belonging to other people and that his wife in what he called an 'attack of insanity' one day while he was absent from his house, took all of them out into the garden and burnt them down.

I was, however, referred by several informants to the village of Thorga Mach where 'big pandits' are said to live, among them Himprasad Geomli and Shivakumar Geomli. Since time was pressing I could not go there, but returned to Tansen from where I drove to Bhairahava.

2.6 My inquires about Mss. in the village of Parariya near Lumbini brought on quite an unexpected result : I was finally shown the guest-book of the site of Lumbini for the years 1927 sqq., it being a 'hath le lekheko purano kitab' (an old hand written book) : I visited also some other villages near the alleged site of Kalpilavastu and near Niglihava, but nowhere did I come across any Mss.

2.7 The distination of my next excursion was the so called "Inner Terai', i. e. Dang. On the 11th of April I arrived in Tulsipur after a rather advanturous ride over mountain ranges and across rivers.

There I met by chance Mr. Tikaram Regmi who had just come down from Salyan. He told me of a 300 years old Ms. of the Rigvedasamhita in his possession and was quite sure that many of the pandits living in Salyan had large collections. Unfortunately, I was not able to go myself to Salyan which can be reached from Tulsipur only in two days.

Prof. Ambikaprasad Adhikari, Head of the Sanskrit Dept. of the Tribhuvan University at Birgunj (former Belghundi), gave me the names of Pdt. Tikanath Gautam and Pdt. Manibhadra Sharma, both living in Hapur, and of Pdt. Rameswar Sharma from Bijauri, Pdt. Vasudev Sharma Ghimire and Bhagavata Sharma from Ghorahi as possessing Mss. None of them could I meet at home,

but the information is, no doubt, reliable.

2.8. When I returned to Bhairahava the people I had asked to inquire about Mss. on this city informed me that they had not been able to lay hands on even a single one. Since I had run out of my food stock I decided to drive back to Kathmandu; via Narayanghat and Hetauda. I arrived there on 13th of April.

3. Second Tour (17th–22nd of April)

3.1. After a few days of rest I started on my second tour on the 17th of April and reached Ilam in the far west the next day. A young Limbu man told me that Limbu Mss. can be found in Taplejung (about two days north of Ilam). This information was corrobonated by another Limbu, Mr. Ranahang Magu (District of Phidim, village of Tharpu Manager, Ward No. 4), whom I happened to meet in Ilam. He told me of many Limbu Mss. he kept in his house and also referred me to the famous 5 Limbu temples and the Sadhugupta Guthi-Samsthan in Sablako, all situated in the district of Taplejung.

I could not detect any signs of the exsitence of Sanskrit Mss., neither in Ilam nor in Phikkal.

3.2 An informant in Kathmandu and strongly recommended me to visit Jhapa. Thus I took off from the main road to ride in a dust cloud to Jhapa. But there I was told by Pdt. Bhanudatta Pokharel that there are no Mss. at all, neither in the town nor in the Distric of Jhapa.

3.3 My next step was Dharan where I visited the Pindeswar Temple. Except for an unreadable stone inscription brought there from Pokhara, I found no other written material. The Priest, Pdt. Baira Prasad of the near-by Dantakali temple, however, let me have a look at the single Ms. he has in his possession containing various works, viz. :

Devikavaca (from Varahapur)
Ratrishukta
Varapradana (extract of Marhandeyapur)
Saptasati

Mr. Chhavilal Pandit, Dean of the Sanskrit-Adhyayana Samsthan, Pindeswar Vidyapith, Dharan was sceptical of there being any Sanskrit Mss. in Dharan itself and the neighbourhood, since this is a comparatively new settlement. Neverthless I was told by other informants that Mr. Madhavprasad Baral, Mr. Trailokyanath Baral and Mr. Agniprasad Baral, all in the village of Kurule, and Mr. Khagendraprasad Adhikari and Mr. Purnaprasad Adhikari in the village of Simbhu Nasuva (near Dhankuta), might well possess Sanskrit Mss. As regards Dhankuta and Asmara, one should consult Mr. Hemchandra Pokharel, teacher at the campus in Dharan.

3.4 In Biratnagar, the only person from whom reliable information can be gathered, Mr. B. D. Upadhyaya, editor of the weekly Himal-Chuli, had unfortunately gone 'to his village' for some days. The sons of the late Mr. Sobhachandra Khanal assured me that they had inherited at least one Ms. which they, however, claimed to have given away in loan. They were unable to tell me the title.

In the Terai, I have inquired about Mss. at many other places, too, but always in vain. Thus I have got the firm impression that with the sole and important exception of Janakpur (vide the report by Prof. Dr. M. Hahn

and Mr. M. R. Panta) there are no Mss. to be found in this part of Nepal. Most of the settlements are comparatively recent and the part of the population which lives there from of old apparently did not develop any important written traditions. Yet even this is significant enough as a negative result, so that this tour also may be considered to have been useful. On the 22nd of April I completed it by returning from Hetauda to Kathmandu.

4. General observations and conclusions

4.1 Sanskrit Mss. in obviously considerable quantity can be found outside the valley of Kathmandu, too. The character of the texts handed down is, however; to a large extent determined by the every day religious needs of the people. The knowledge of Sanskrit is rapidly fading away: rich and well kept collections of Mss. I was shown exclusively by aged pandits. Wherever they have already passed away, the next generation seems to lack genuine interest in and understanding for this part of their patrimony. This was particularly obvious in all those cases where Brahmin families have in fact been peasants for many generations.

Whether this process of de-Sanskritisation can be stopped, and by what means, is a problem not to be dealt with here: Yet the need for preserving as soon as possible all such manuscripts as have escaped destruction cannot be overemphasized: If steps are not immediately taken, I dare say hardly a single Sanskrit Ms. will exist in this part of Nepal in another decade or perhaps two.

4.2 The goal of preserving this part of the cultural heritage of Nepal - a goal to be sure, of national as well as international scientific importance - could be best achieved by microfilming the Mss. within the framework of the "Nepal-German Manuscript Preservation Project". I should, however, add here a remark of a practical nature.

By checking the tittles Mss. I had seen on my tours with the catalogue in Kathmandu of the Mss. already microfilmed, I could verify my strong impression that the great majority of texts are well documented in the official and private collections microfilmed so far.

It is, therefore, not advisable to microfilm every single Sanskrit Ms. that may be found in other parts of the country; rather the work should be confined to selected Mss. only, viz. those that Prove by their age or their contents to be especially valuable. In order to be able to judge the value of a Ms. in terms of its rarity a complete list of the titles of all the Mss. microfilmed until now is undispensable.

The microfilming can best be done by actually travelling to the various places. After inspecting the collections and selecting those Mss. which should be microfilmed, not only the actual filming but also the developing should be done on the spot so that result can be immediately checked and a retake be done where necessary. As such a procedure would, of course, imply carring a lot of equipment "up and down" the hills and mountains, the individual "campaigns" should be throughly otganised by respective preparatory tours which can be undertaken by a single person or by two.

In addition one might think of staying for a longer period at the larger place to which the Mss. from neighbouring villages could be brought. Climatic conditions do not favour excursions throughout the year. This, together with other factors like the relatively less 'density' of Mss., will have unavoidable effect that the relation between the input in terms of money and the output, i. e. the total number of microfilmed manuscript leaves will be quite different from that of the first 10 years of the NGMPP. Yet the main result of my tour is that it would, no doubt, be worth-while to go to the expense of preserving at least the most valuable of these still existing Mss.

Almost all the owners of Mss. whom I had the pleasure to meet, did not only appreciate the fact that a foreigner had come a long way to ask their permission to have a look at their Mss. but they also readily declared their willingness to make them available for microfilming. And I should not conclude my report without expressing my gratitude to all these amiable people. My special thanks are due to Mr. Rana Bahadur Thapa, my indefatigable and resourceful driver and companion.

Hamburg, December 1979

A Report on the Structure and Conservation of the Temples of Helambu in Nepal

Janak Lal Sharma
H. Shakya
T. R. Tamrakar
J. Sanday
C. Jest

Introduction

The Department of Archaeology H. M. G. has taken the initiative under the 5th Five Year Plan of H. M. G. of Nepal to preserve the culture of the Northern regions of Nepal, and to this end have already sent teams into the field in Helambu and Rasuwa in 1975 to record the state of the culture and conditions of the buildings.

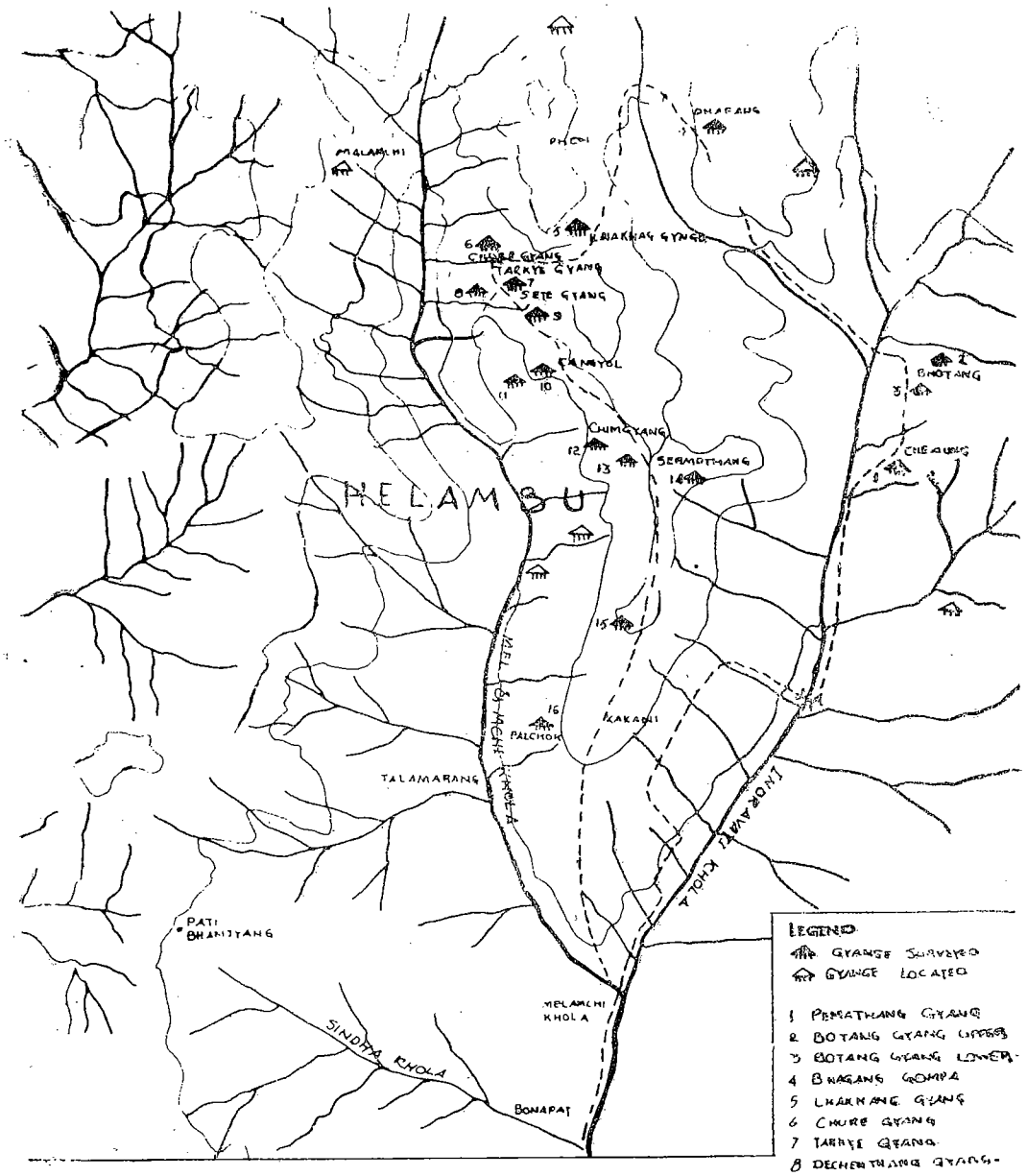
The Department proposed a return trip to Helambu with experts in building repair and conservation and in anthropology to make a detailed study and survey of the religious buildings and their contents.

The outcome of this has been the preparation of guidelines for a method of surveying, reporting and recording, which the team considered adaptable to the other Northern regions, and which are included in the body of this report.

This study was carried out in May 1976 by a team selected from the Department of Archaeology: Janak Lal Sharma, chief research officer, H. Shakya, epigraphist, T.R. Tamrakar, photographer, J. Sanday, architect, C. Jest, anthropologist. The composition of the team was, by design, multi-disciplinary and as such the benefits of the field work were increased.

Our contacts were greatly benefitted by the kind benediction of Lama Kusho Tsechu who saw us before we started the survey.

As a result of our field work we have already received requests for advice from responsible members of the Helambu communities in Tarkegyang and Sermotang, and we hope that at the next gathering in Kathmandu further discussions can be held on the maintance of the temples and other elements of cultural interest in Helam-



A SURVEY OF THE RELIGIOUS BUILDINGS OF HELAMBU
LOCATION MAP

SCALE 1/2" = 1 MILE
DATE OF SURVEY 6-15 MAY 1976
ROUTE - - - - -

bu. This report should be in line with the activities of H. M. G. / UNESCO / UNDP proposals for the Master Plan for the conservation of the Cultural Heritage of the Kathmandu Valley.

The report of this survey was of necessity incomplete, and the following notes cover only 16 of the 30 gompas that have been registered in the area.

Landscape, Men and Culture

Helambu or Yol-mo, in the local Tibetan dialect, is a region located to the North-East of the Valley of Kathmandu, and it belongs to the administrative district of Sindhu-Palanchok. It is a well known area for trekking.

Several groups of houses comprising the villages are located on a ridge running North-South from the Ganjala Range, and the region is limited by the rivers Melemchi on the West and the Indrawati on the East.

Helambu is accessible, by road as far as Panchakhal, and a further, two day's walk.

Yol-mo comprises traditionally '500 households'.

Ecology

The monsoon is a dominating feature in the Helambu region of Nepal, where 90% of the rain falls in the summer: Helambu is one of the regions of Nepal where rainfall is the heaviest.

Leaving the banks of the Indrawati (500 m) one reaches first a level of Sal forests (**Shorea robusta**) which are taken slowly over by Pine trees (**Pinus roxburghii**). This type of subtropical forest has become rather rare due to the fact that much of its suitable habitat has been converted into cultivated fields.

Between these two levels, are the human settlements of Helambu proper, and the settlements use the sub-alpine level (3000-3700 m) characterized by forests of Firs (**Abies spectabilis**) and Rhododendrons as pasture for their animals.

Above the subtropical level one reaches the evergreen Oak forest (**Quercus lanata, Q. lamellosa**) (from 2000m to 2600 m), and the mountain level (2600 m to 3000 m) with another type of Oak forest (**Quercus semecarpifolia**).

Historical Data

The history of the region, as in other Himalayan areas, is linked with religion.

Tibetan sources:

Data is scarce and sources have provided minimal information. (Tibetan and Nepali).

Yol-mo (Tibetan classical spelling) was a hidden valley (c. t. **sbas-yul**). The valley, considered sacred, was 'opened' by Lama Ra-chan ca-kya bzan-po, who came from Tibet. (A biography of this Lama was preserved until recently at Tsoru Gompa, but seems to have been destroyed by fire). This lama established himself in Yol-mo.

One must mention another event prior to Lama Ra-chan's arrival; the visit of the Tibetan saint Milarepa to the neighbourhood of Tarkyegyang where he is said to have spent a period of his life meditating in a cave.

The more recent and accurate data is given in the biography of Lama Senge

or Nyi-ma Senge. He also came from Tibet about 300 years ago.

The Population of Yol-mo

The inhabitants of Yol-mo call themselves Sherpa. They are of Tibetan stock, athropologically and culturally.

The term Sherpa (**Shar-pa:** easterner) is given to all people of Tibetan stock who inhabit the northern districts of Nepal. (As the level drops below 8,000 feet, one meets with people of mixed or entirely non-Tibetan stock). These Sherpas have not abandoned their Tibetan inheritage, and their religion beliefs, festivals and food are all Tibetan in character.

The group of villages known as Yol-mo forms an entity with a pattern of 'Tibetan' social organization. (See Haimendorf, Jest...)

This society is divided in a number of exogamic lineages, ru.

Up to a few years ago marriage outside the group was not only unusual, but practically impossible. There seems to be a consensus about the origin of a number of lineages of Yol-mo. Their ancestors came from Kyirong, a locality in southern Tibet, five-days journey to the North of the main range of the Himalaya.

A long time ago an epidemic broke out in the Kathmandu Valley, in Yerang (Patan). The Newar king finally called a lama who was said to take away the calamity.

Lama Surya Senge of the Ten-gni Ling-pa lineage, performed the sku-rim ceremony and the epidemic stopped at once. The king wanted to reward the lama and asked what was his wish. The lama asked for a hundred horses and took a place which was called from then on Tarkye: 'the hundred horses.' The lama's wife suggested to demand land from the king as the horses had not enough pasture. The lama went to the king and asked for land, and he got a place called **Lang-ri gya-sa**†.

Another story, noted in Tarkyegyang, says:

"The Priests of Patan were not able to stop an epidemic and an astrologer predicted that only a saint lama, whose name was 'Sun-Lion', could stop the disease.

The lama living in Yol-mo was called and when he reached Mulkharka, above Sundarijal on the rim of the valley of Kathmandu, the sick people began to shout, in fact the demons who were possessing them, were frightened and left at once.

The King rewarded the lama who asked for a hundred horses. He then left Patan, returned to Yol-mo and, at a place called Tarkye Khet, the lama met his wife who said: "there are no tracks for these horses, what will you do with them ? Return them to the king and ask for some land .." The king gave land which was called Tarkye Birtha (In 1965 A. D. ?). The lama then built a temple; Jo-mo Yang-ri, but the lightning hit twice the building, followed by a heavy hail. The lama decided to return to Kyirong where he came from, but the villagers asked him to stay. He built another temple at Lang-ri".

The following names of lineages have been noted:

Kuram Chimba (Tsoru)
Tergyilingpa (Tarkyegyang)
Lhowa (Kangyul)

† Lang-ri gya-sa is another name for Tarkyegyang.

Karmapa	Tewa Nitung (Gortseling, Sermathang, Kaje)
Dongba	
Dong	group who came from Tibet
Sangba	
Chawa	
Shingjung	
Waiba	
Chowa	
Shangden	
Ayokpa	"Those who had no clan name, a lama gave them this name"

Some of these names are the same in the Tamang communities living in the same area.

The settlements

The human settlements are located on slopes in groups between 5 and 20 houses.

The highest settlements of Gangkharka and Tarkyegyang are more compact the houses being built in rows along the altitude line. These settlements are certainly the oldest if the shrines are used as a method of compatative dating.

Up to now, no precise dates are available to establish exactley when the settlements were originally formed.

History of the settlements :

Local legends and the study of the toponymy should help us to follow the history of the colonisation of Yol-mo.

The oldest inhabited places are located around Tarkyegyang (= the cave where Milarepa, the Tibetan saint of the XIth century, is said to have spent some time in meditation), the temple of Chure ..

But we have no indication of the extension of the settlements on the southern slopes of the main ridge, around Sermothang, for example. We can suppose that the populations of Tibetan stock came from Krirong and/or Khumbu and settled first at a high altitude (over 2500 m), extending the cultivation of land by burning down the forests and moving slowly, they came in contact with the lower altitudes where they met the Tamang and Nepalese caste settlements.

There still remain large spaces of forests which are 'primitive'.

The elders quote a time, about 50 years ago, when the gap between the Sherpa communities and the 'lowlanders' was far greater.

Economy

At an altitude of over 2.000 m, two, crops are produced annualy :

Barley (two different varieties) from Oct –Nov., to May.
Potatoes; February – July.
Maize; February – August.
Buckwheat; August – November.
Eleusine coracana; June – August.

A few families own rice fields, **Khet**, in the valley of Melemchi khola, rice is produce in important quantities.

A few years ago (1950), the Yol-mo people came down to Panchkal Bahunepati, Sipaghat to barter potatoes against paddy (1 pathi – 1 pathi). Nowadays part of the potato production is sold in the valley of Kathmandu.

We must also note the development of other crops, such as apple production.

Cattle breeding, not so developed as in the lower valleys and includes yak hybrids, goats and sheep.

Periodical migration to Assam and Bhutan over the went generations brings an

income to the remaining members of the family.

Religion

The members of the religious community are all followers of the non-reformed sect of Tibetan Buddhism, and religion seems to be a 'family affair'. They belong to four sub-sects, the most important being the 'Sarmapa'.

The lamas have a secular life, usually receive their education (in Tibetan and religion) from the father or near relatives.

An important religious development took place in 1935† with the creation of the monastery of Bagang by a Bhutanese lama, Sherab Dorje of the Brug-pa Kagyupa sect. This lama devoted his life to building temples, monasteries and monumental prayer-wheels in central Tibet (Kyirong),Bhutan and Nepal (Tsum-Bagang) and Bigu, this last monastery being occupied by nuns).

Another event of importance happened in 1960 when Tibetan refugees, mainly lamas, fled Tibet and settled in the nothern districts of Nepal, such as Langtang. Yolmo was one of the places where Tibetan religious persons could find shelter in Bhuddhist communities, speaking the same language.

This is reason why a number of lamas of Tibetan origin are settled in Yol-mo, as well as a group of nuns living in Gotseling.

The local religious authorities distinguish the following oders:

Religious order	Temples associated
Nyingmapa	Tsoru Gompa
	Palchok Gompa
	Pagu Gompa
	Kaje Gompa
Tergyelingpa	Tarkyegyang Gompa
Brug-pa Kagyupa	Kangyul Gompa
Sarmapa	Pangthang
	Geltar
	Para
	Dursagang
	Lakangyang
	Gotseling
	Dechenthang
	Chimi
	Kildung Gompa
	Sermothang
	Taongsa
	Taparka (= Ningale)
	Menja (= Chitare)
	Gombagang

One fact which is of interest is the organization of the members of the community in **guthis**, or societies for organizing the after-death ceremonies (on the model of the newar **guthis**). This **guthis** have property (fields) and the income of the property is used for religious festivities and repairs of the shrines.

Religious festivals :

All religious (and social) ceremonies follow the Tibetan lunar calendar. The new year is held around the middle of February.

In Tarkyegyang, in **Jeth** (29th day of the lunar calendar), a religious dance is performed.

† See: Dobremez J. F:, Jest C.; **Manaslu, Hommes et Milieux des vallees du Nepal central,** Paris, CNRS 1975 (Lite of Lama Dorje pp. 120-122)

Religious buildings :

Temples (referred locally as : gyang) situated between the river Indrawati and Melemchi of Helambu.

Name of gompa (local spelling)	Name of the Panchayat
Banang Ghyang	Baru Panchayat
Lhagang	" "
Vangdang	" "
Yangri	" "
Dhiltar	" "
Para	" "
Ghursagang	" "
Unjekhor	" "
Salmi Vremang	" "
Khasere	" "
Pau	Bansharka Panchayat
Jatan	" "
Tallo Jatan	" "
Palchok	Palchok Panchayat
Rajithang	" "
Nigale	Kiyul Panchayat
Chitre	" "
Mani Ghungyur	" "
Kesare	" "
Sermathang	" "
Chhyumi	" "
Keldhung	" "
Kola	" "
Tarke	" "
Chyuri	Timu Ghangyul Panchayat
Sete	" " "
Dhesingthang	" " "
Ghangyul	" " "
Gompa Ghang	" " "

Other relegious monuments :

Around the temples, at the entrance of the villages and in them, and along the trails, are built Buddhist monuments such as **Chorten, mani,** walls and in a few places some special **chorten,** architecturally entrance-porches conceived as a **chorten** usually painted inside on the ceiling and four walls with sets of divinities representing the school of religion which is practiced locally.

General Recommendations

There is hardly building visited in the Halambu region that does not suffer from a defective roof, and most of them suffer from the effects of moisture, whether rising or pentetrating. Most buildings show the effects of earth-quakes and earth tremors, damage was reported after the most recent tremors, and the very nature of their construction, using random stone bedded in mud mortar and very crude carpentry for the roof structure, explains the relatively high failure in both structure, and fabric noticed during this study.

As this is only a preliminary attempt to record both the building and there condition, it has not been possible to make a detailed report on each of the religious groups (details of two of the most historically important buildings are given as a guideline, should it be felt necessary to make a study of all the religious groups at a later date) and therefore a general study of both the construction, as well as the defects of the standard of traditional type of building encountered is set out below.

This general section follows the standard pattern that should be adopted when surveying any building of this type. It is not necessary of course to go into extensive written detailed but when the surveyor is looking over a building it is recommended that the following points be covered. Other

useful information such as measured drawings of each building group and a photographic record is essential, together with historical and socio-religious informations, constitute valuable archives on a region where records at present are very recent.

1.00 Definition and Form

1.01 **Location.**– The religious buildings fall into basically three different categories and this generally decides their location:

a. **The Monastery – Gompa–** This is usually a seperate group of buildings consisting of a fairly large main temple,centrally placed, and surrounded by ancilliary buildings and dwellings for the community.Often these monasteries form isolated units far from anywhere and are usually self-sufficient.

b. **The Village Temple – Yul-gi Lha-khang-** As their name implies, these buildings are usually located fairly close to, or in the centre of village settlements and belong to the community as a whole. They are a single unit generally with a caretaker's dwelling attached to the temple, usually on the right hand side of the building. They generally front onto a forecourt which is flat and are surrounded by **Mani** Walls and **Chorten.**

c. **The Family Temple – Lhakhang-** These temples or small chapels are attached to private dwellings and are to be found either in villages or alone surrounded by their own land. They usually belong to the more wealthy members of the community and act as a demonstration of their religious intentions.

1.02 **Building Description:–** Although each religious building has its own particular and individual features, it is true to say that they all seem to follow a fairly standard pattern in their basic layout. The type of materials employed also follows a regional pattern which has only recently been disturbed with the advent of corrugated tin sheeting, now being imported from the Kathmandu Valley. Externally the buildings,except for the larger monastic buildings, follow the domestic scale and design and are only immediately recognisable because of their white painted exteriors and, on closer inspection, their open porches. The buildings are constructed of stone. The building has few windows, save those openings which light the attached dwelling, occupied by either the caretaker or the owner. The structure stands on a low platform that serves as a pathway around the building and is protected by the overhanging roof. The roof is usually of a very low pitch with plain gable ends and traditionally is covered with wooden shingles. These buildings, at the temple end are single storey, with the dwelling raised above the stabling and storage areas to the right hand side.

The interior of the temple consists of and outer porch or lobby which is open to the South or West. Centrally placed in the main wall is the entrance door to the chapel which usually has a high threshold. The chapels are generally square in plan (11mX11m), very dark as there are seldom any windows giving light to the interiar and when there are windows they are nearly always shuttered and the internal loyout very seldom varied. Directly

opposite the entrance there is usually the altar upon which stand the various divinities and religious offerings. The walls are covered all the way round with highly docorative murals depicting elements of the Buddhist pantheon. Centrally placed in the room are four large posts forming a grid to support the ceiling and roof above. The posts, brackets and beams are often carved and ornately painted to become the striking features of these chapels. Set at right angles to the altar and usually between the posts, are low tables and rugs where the members of the community sit to recite the Buddhist Cannon. Occasionally the altar will be flanked by racks of religious texts that are to be recited each year.

The building is nearly always freestanding, allowing the religious community to encircle the temple during some of their religious ceremonies. In front of the building there is a forecourt, varying in size according to the location, where pilgrim can gather, and also where the religious banners, often of great height, are placed.

2.00 Construction

2.01 **Walls:-** The walls are usually built of locally available stone, generally a limestone that is crudely spilt into manageable sizes with a "snapped" face, and bedded in mud mortar. This is not a special type of mortar, but any soil that is readily available, mixed with water to a suitable consistency for bedding the stone. The walls are about 0.40 metres thick and are rather crudely coursed and bonded. The whole building is set on a simple platform, obviously to overcome the problems of rising damp. The walls are often externally plastered over with mud to receive a decorative finish, or have a thick coating of a white silicate type of clay.

Windows, doors and the openings to the porch are formed in timber, using the simple local carpentry techniques and on some of the more important buildings, such as monasteries or private chapels owned by wealthy families, the frames, brackets or posts are carved.

2.02 **Roof:-** The roofs are of typical domestic style, shallow pitched, with plain gables and traditionally covered in wood shingles - **"Panglep"** - that are loosely laid and held in position by battens weighed down by boulders.

The roof structure is very simple. It consists of massive unhewn purlins straight from the log that are laid between the external walls onto the central or party wall. These will be as many as three or even five to each side of the roof. These in turn support scanting timbers of either split branches or cut rafters that are often bound rather than nailed to the purlins and these carry simple split battens as a support to the shingles. In some of the smaller buildings, certain of the above elements will be omitted and in some cases the shingles were found to be laid directly onto the purlins. Unfortunately, in many cases, shingles are being replaced by corrugated sheeting, denoting a sign of wealth and progress but destroying the environment.

2.03 **Upper Floor and Ceiling:-** The upper structure is carried of the lower grid of four posts, supporting long brackets, that carry the beams spanning the

chapel. The posts usually rest on a padstone and are tenoned through both the bracket and the beam above. These elements are often carved and embellished with traditional motives. These beams in turn carry smaller ceiling joists fairly closely spaced, with boarding over, that either runs parallel with the joists or sometimes at right-angles to them. There is normally a direct structural link with the roof to transfer the roof load to this sub-structure.

2.04 **Ground Floor:-** The community will sit directly on the floor and for this reason the floors are boarded with often very wide planks set loosely onto a sub-frame laid directly on to the earth below. Sometimes the floor to the porch will be paved in stone but this also is normally in timber.

2.05 **Inner Linings:-** According to Buddhist tradition merit for one's next life can be gained amongst other deeds, by adorning religious buildings with paintings. Although in most cases it is very difficult to see them, the internal walls of all temples are lavishly decorated with murals. The walls are either plastered over with a course mud plaster and then given a special finish with a good quality clay mixed with paper on which is smoothed on, sized and then "ironed with a conch shell", to achieve a smooth and crack free finish. The paintings are then executed on this backing, originally using a water based colouring. Today the paintings are being coated with a poor quality varnish that traps the moisture and causes peeling and discolouration. Never carried out in oil paints, another method is to line the interior of the chapel with timber panels, set away from the walls, and to paint the murals on this timber base.

Present Condition

3.00 Structure

3.01 **General Foundations and Walls:-** Hardly a single wall in any of the religious buildings has not moved at some time or another. Movement is inevitable in the walls of old buildings, whether due to materials which would be considered weak by modern standards, from foundation inequalities, by the interaction of structure and building upon each other, or through natural "aging" processes. Structural movements are only of significance in the following circumstances:

a. Where movement is still "alive".

b. If initial movements, although expended, have caused significant structural weakness.

c. Where structural cracks or winded joints have opened points for weather penetration and further weakening.

Most of the structural weaknesses in these buildings have been caused by earthquakes and tremors; these movements are and will always be a constant threat to the buildings. (R)

3.02 **Inner Structure:-** The timber inner structures to the chapels are usually of sound and solid construction. The timbers used are nearly always oversized, but often, because they were very "green" when they were inserted, have warped and twisted and give the appearance of being unstable. Occasionally the spans are excessive for the beam sections, but such instances are noted in detailed descriptions. There is hardly a case where

Repair Recommendations

R. 3.01 If there are signs of serious movement in the building it must first be ascertained whether this movement is still alive. To do this is quite simple. The fracture is bridged with a "small telltale", a thin strip of glass that is firmly bedded in cement on either side of the fracture. If the glass breaks it shows there is movement and usually close examination can tell in which direction. Another more reliable method is to establish a triangle of fixed points over the fracture which can then be accurartely measured to the nearest millimetre. Depending on the severity of the fracture, its repair, is usually a simple matter of bridging the opening either with well bonded stonework or the insertion of a simple reinforced concrete bonder (maximum dimensions: 1 metre X 25 cm X 25 cm) cast in situ and hidden in the masonry.

Where there is failure at roof level a ring beam, either in stone bedded in a cement morter can be used in cases that are not serious or, where the walls are very instable, a reinforced concrete beam should be inserted. The reinforcement can be a thick gauged mesh rather than steel bars.

R. 3.02 Ideally the inner structure should be well connected to the outer walls as this will help to consolidate the structure. In some instances it was found that the inner structure was self dependent and in such cases it would be advisable to tie the two elements together. This can be done by bolting steel anchors onto the beam ends and setting them in a concrete padstone. Failures in the structures themselves are usually at the joints and again these weaknesses can be strengthened by the judicial

the presence of beetle attack has caused damage of a structural nature and most of the structural failure has resulted from defective roof coverings, permitting quantities of rain water to penetrate the building and causing severe attacks of Wet Rot to the structural timbers. Such cases are described in the detailed descriptions. (R)

3.03 **Roof structure:-** Compared to the inner structures where there is not only sound structural sense but also reasonable workmanship, the roof structures are of very low standard. The simple roofs may consist of unhewn timber purlins, possibly with a single central support of the inner structure, spaced in such a way that the shinegles or stone slates can spane them. The more standard method is to use rafters, both hewn and unhewn, with battens to receive the roof covering. On the more complicated roof structure, entailing hipped and tiered roofs, the inner structure is extended in diminishing sizes to eventually support the perlins or trusses of the roof structure. Unfortunately many of the roofs have been adapted or modernised to suit new materials or progress. It is in such cases that the roofs will need reconstructing, either because the pitch is insufficient for the roof covering or it has become structurally unstable. (R)

4.00 **Fabric**

4.01 **Rising Damp in Walls:-** Old buildings are nearly always susceptible to rising damp because in their structure, unlike modern structures, they have no damp proof barrier built into the wall. As a result wall base damp may occur from the following causes:

a. By ground damp rising within the

insertion of steel plates, thus overcoming the necessity of dismantling the structure.

R.3.03 The traditional roof structures are suitable for the simple roofs as long as they have a suitable covering over them. Their life expectancy can also be prolonged by chemical treatment Some of the newar roof designs will need either strengthening or altering and in many cases cited in the detailed descriptions, it will be necessary to make policy decisions prior to designing the new roof. The roof is the most critical element in the building. In many cases a carefull designed and constructed timber truss would save timber and simplify building construction. These elements are not generally visible and if a major building programme is envisaged in the region, and as most of the buildings follow a standard model based on availables timber sizes it could be feasible to arrange for standard mass produced trusses for both new and old buildings.

R. 4.01 There are nowadays many sophisticated methods of combatting rising damp such as silicone injection, insertion of mechanical damp proof membranes and high capillary tubes, but non of these are really suitable for the type of material used in the construction of the Khumbu buildings as most of the moisture is the borne by

thickness of the walls through capillary attraction, sometime assisted by water pressure.

b. By saturation from rainwater splash or surface water runback.

c. By water penetration, caused by external ground levels being higher than internal floor levels.

Once rainwater has infiltrated the wall base from any of the foregoing conditions, it can often rise to remarkably high levels through capillary movement.

Rising damp is not of itself necessarilly dangerous, sufficient to cause the actual desintegration of the basic structure. It is of significance, hower, in the following cases:

a. When rising damp carries with it natural earth salts in solution,which in recrystalising just below the internal platerwork, can cause irreparable damage to the murals.

b. When timber is present in or adjacent to damp areas, particularly when unventilated, favourable conditions are created for Dry Rot or Wet Rot and subsequent beetle attack. Once initiated in a damp area, true Dry Rot can then spread to affect adjoining timber. (R)

the bedding material the mud mortar,between the almost non-porous stone used in the wall construction. If the wall bases were properly protected a against rainwater most of the problems would be solved The following are some deasible alternatives:

a. The laying or porous land drains in a gravel filled trench along the wall externally, to collect and control ground water. The gravel topping must always be left clear of vegetation and rubbish to allow continuous evaporation.

b. Correct and cereful tabling of the ground around the wall base to ensure that all the rain water is directed immediately away from the wall. In many cases, if the plinths around the buildings were correctly maintained as well as kept clear of any growth (as this atracts moisture and prevents the wall from drying out).

The murals painted on a mud based plaster are those most susceptible to damage. Normally the paintings start above the limit of rising damp but often the lower parts of the murals are damaged by moisture drawn up by capillary attraction. It is recommended that in such cases the lower section of plaster removed up to where the murals begin. The wall beneath should be allowed to dry out before it is replastered and a gap of 23mm should be left between the old and new to prevent the passage of moisture.

4.02 **Wall Coverings:-** In most
4.03 **Ground Floors:-** cases where
4.04 **Upper Floor and Ceiling:-** both walls and floors are of timber, they are subjected to the likelihood of fungal attack. The common factor encouraging timber defects is a damp and unventilated environment. The charac-

R. 4.02 Dry Rot:- The presence of dry rot must always be fully investigated and treated as a matter of the greatest urgency.

In suspect areas, the structure must be fully opened up at the point where conditions are right for an outbreak, and all paths of water travel, and all timbers within

teristics of the various defects are as follows:

Fungal Decay

True Dry Rot Merulius Lachrimans:- This, the most damaging of all timber defects, was traced in only a few of the buildings inspected. Other cases may not have been discovered, as no opening up was carried out. In all cases the confirmed or suspected presence of Dry Rot is a serious matter.
The fungus needs the following circumstances for inception and growth:

a. lack of ventilation
b. relatively warm conditions (An ambient temperature of between 20· and 30· Cent.)
c. a moderate moisture content (20% to 25%).

In circumstances such as these, the spores of the fungus can germinate and reproduce, often travelling considerable distances in search of suitable timbers. In well established attacks fruitings bodies (i. e the mushroom) develop and ripen to produce millions of spores, any one of which is capable of starting other outbreaks. The result of Dry Rot is total destruction of all timber in the area and the infection of adjacent building materials in which the fungus may lay dormant for several years ready to be re-activated by favourable conditions for further attack.

Wet Rot:- There are many differing species of wet rot related to differing circumstances of light,humidity, ventilation and types of material. However all their characteristics are basically similor.

the area very carefully examined. If and attack is found, each line of its spread must be fully traced to its farthest extent and beyond. All affected timber must be scrupulously removed and burned, and retained timber around the perimeter of the attack, together with walling and finishes, must be fully sterilized with a suitable fungicide. Thick walls or large timbers sometimes need to be drilled for irrigation.

In reinstatement, the use of timber must be reduced to a minimum, and any use needs through precautionary treatment. Most important is that the conditions causing the outbreak must be rectified; the cause of the damp conditions identified and stopped, and ventilation introduced wherever possible.

Wet Rot:- The actual treatment of wet rot is relatively simple. It must comprise the removal of weakened timbers and their repair or replacement and precautionary treatment with fungicide. A careful check must be made that its presence has

Wet Rot is normally found in the following places :

a. In the ends of timbers built into wet walls esperially at ground level, in floors and posts which are in contact with the earth.
b. In areas of localised roof leaks.

As the name implies, this type of fungle attack requires much damper conditions than dry rot for its existence (50% to 60% moisture content). It occurs indeed in conditions that are too wet for dry rot and is of itself far less dangerous. It is considerably less distructive and has a much reduced ability to spread. Wet rot can cause weakness in structural timbers but its real significance is that it indicates defective conditions which could indeed lead to dry rot.

Beetle Attack:- The extent of beetle attack was remarkably low. There was some evidence but never sufficient to cause any cause for concern. One of the reasons for the lack of beetle is the fact that all the timbers are very well ventilated. Therefore, a detailed study has not been made of the deffering species as they are not a threat to the buildings. (R)

4.05 **Roof Coverings:**- By and large the major problem besetting all the buildings in the Helambu region is the poor condition of their roof coverings. Very few buildings reported that their roof was watertight and if they were, they had probably recently renewed their roof with a corrugated metal sheet roof. It is true that these metal roofs do keep the building dry and in many cases this action has saved not led to conditions of dry rot. The source of damp must be traced and stopped, and extra ventilation is again most desirable where possible.

Beetle attack:- The treatment against beetle is similar to that used against fungal attack and the chemical used is usually a fungicide combined with an insecticide. The timbers have firstly to be cleaned and defrassed and then thoroughly treated with the chemical. The best method of application is by spraying, but applecation by brush is also satisfactory. The recommended treatment to floors and roofs has generally been to protect the timbers against fungal attack but often these attacks are accompanied by beetle infestation-

R **4.05** The traditional roof coverings must be adapted by using modern techniques to give them longer life expectancy than at present. This will be essential to persuade the local people to revert to them rather than using the corrugated metal sheeting which typifies development and progress. This can be achieve by treating the shingles in the following way:

a. **Treatment:** The shingles should be chemically treated against fungal and beetle

the contents of the temple. However this type of roof covering is very detrimental to the local environment.

There is basically one traditional roof covering in this region which we know as **Shingles (Panglep)**. These are wooden roof tiles of varying sizes that are riven from a tree known as **"tingri", Tsuga dumosa.** The shingles are split off the tree trunk across the grain into widths of about 15 cm. and of lengths of about 1 metre or occasionally, on some of the older and cruder buildings, they can be longer. The shingles usually rest on battens spanning the rafters and were originally held down by battens laid over the shingles that were held in place by large boulders. The shingles usually warp or curl and as a result it is necessary to turn each tile after the first year from head to tail. The shingles fail as a result of fungal attack a species of wet rot - and the roofs often leak because of displaced tiles that are never reset.

degradation; the same chemical can be used as for the other treatments. They should then be dipped in a silicone solution to prevent water penetration

b. **Fixing**:- The shingles should the be laid on battens and be held in position in the traditional manner by battens weighed down by boulders. Possibly after a year or so, if the shingles should curl, they should be turned head to tail and then fixed by nailing, if possible with non-ferrous nails.

c. **Base**: If the roof covering is at present metal sheeting, it can form a base. The roof can be battened and counterbattened over the sheeting and the shingles can then be laid as described above. If there is no sheeting, then polythene should take its place.

Detailed Description

As an example, a more detailed study of two of the most interesting buildings: Lhakhang Gyang and Chure Gyang, has been made, detailing their construction and present condition, with notes on their cultural and historical importance.

It is hoped that using this as a model, the remaining 30 odd religious settlements will also be catalogued.

General Data :

- The temple of **Lhakhang Gyang** located at an altitude of 2800m belongs to the villages of Gangkhaka and Pangthang.

  Lama sanskrit is in charge of the ceremonies :
  - 2nd lunar month 1st day, reading of the Yum.
  - 4th lunar month 9th day, festival.

  Statues of Urgyen Rinpoche (Padmasambhava) and Lama Tenzing Ngawang Namgyal.

- **Chure Gyang** (clas. Tib ; **rCod-Ru**) is located below the village of Tarkyegyang, altitude: 2500m.

  The founder is Lama **sNag-chan Ca-kya bZan-po** who came from Kyirong. To locate the place where he intended to build a temple he threw his stick which fell near Langrigyasa, the stick became a fir tree and a cristal vase is enshrined in an important chorten built below the temple.

  A religious ceremony is performed in the 8th lunar month, 1-10th day.

On the altar a statue of Padmasambhava and his two wives. The head of the statue is said to have been made in Tibet. On the right side a statue of Lama sNag-Chan Ca-kya bZan-po.

Lhakhang Gyang

1.00 Definition and Form

1.01 **Location:-** This temple is one of the most beautifully situated religious groups in the whole region. It is set on a North Eeastern slope with a background of a pine forest and overlooking a deep secondary valley to the Indrawati, known as the Ripar Valley. The temple has a few scattered dwellings around it and a collection of derelict structures suggesting the former existence of a small village which is said to have moved to another site lower down the valley two generations ago. The weather conditions in this valley are extremely inclement and there are at least six months of mist, rain and snow, the latter often falling to a depth of one metre.

1.02 **Building description:-** The structure follows a typical pattern with the temple to the left, in this case the Western side, of the attached dwelling. The portico, which is larger than normal, gives access centrally through a double leaved door into the chapel. The chapel interior, which is finely decorated with murals and carved and painted pillars, brackets, and beams of unusual quality, follows the traditional plan of four central posts supporting the roof and with the altar on the wall opposite the entrance doors. The dwelling is fairly typical with storage and a pilgrims kitchen and quarters on the ground floor, and on the first floor the caretaker's living quarters, which are set behind a large projecting verandah opening to the South. The quarters consist of a large guest room and kitchen with the living area and the caretaker's room beyond. Some time during the history of the building there appears to have been some alteration to the portico. The original opening must have been much wider and this has recently been half blocked. The supporting posts and brackets are all of different styles.

2.00 Construction

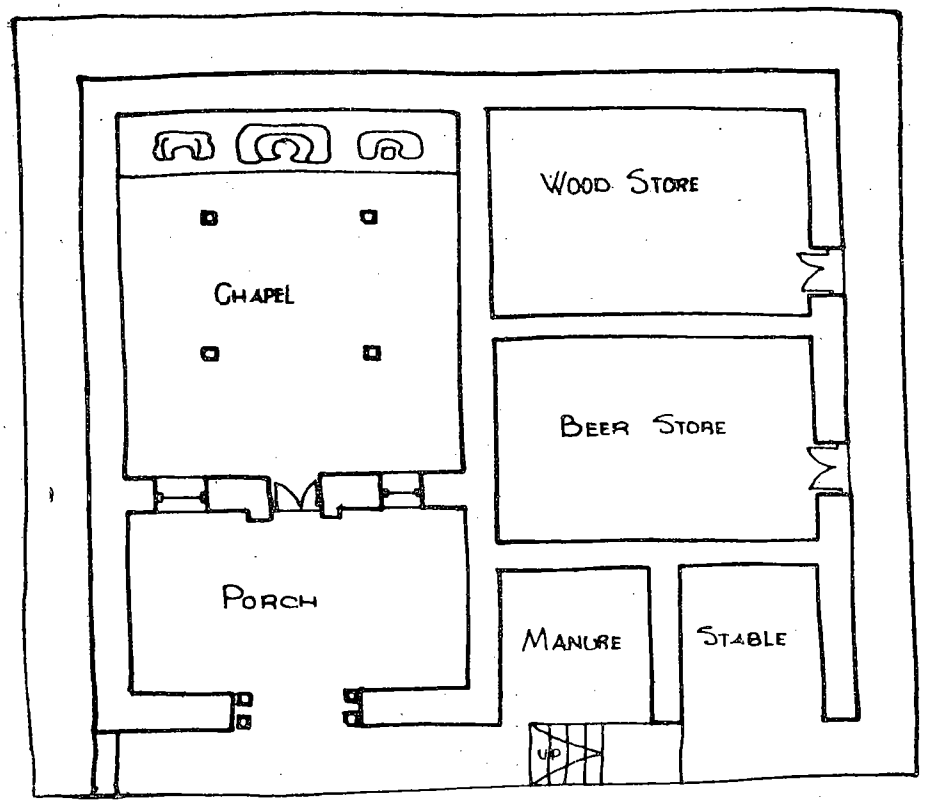
2.01 **Walls:-** The walls are of split stone that is random coursed, and bedded in mud mortar and set on a low platform. The cross wall is of a similar construction. The main entrance to the temple and the dwelling are on the South, there are window and door openings on the East elevation but the two remaining walls are blank.

2.02 **Roof:-** The roof coverings are wood shingles laid on split battens which are set on unhewn purlins spanning the width of the temple and the dwelling of the dividing wall.

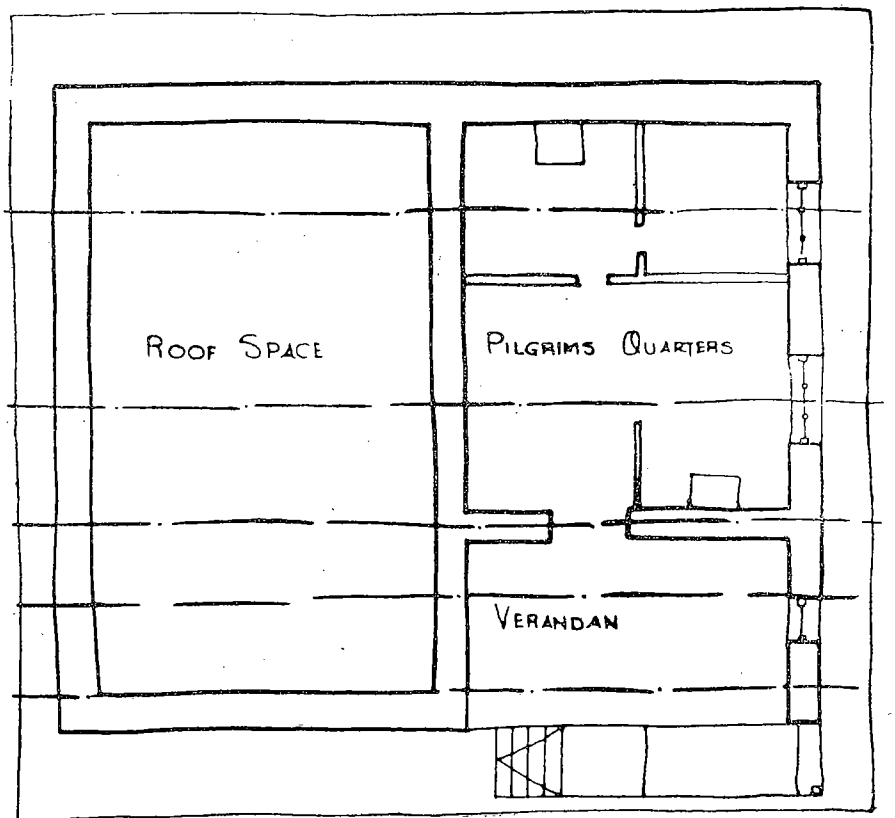
2.03 **Upper Floor and Ceiling.-** The ceiling to the chapel is of typical construction with mouled timber beams and carved bearers supporting ceiling joists which are infilled with planks. The ceiling is painted in traditional colour. In the portico the joists are widely spaced with boarding in between.

2.04 **Ground floor:-** The floor to the chapel is of wide boards set on joists that are set directly on the earth below. There is a similar floor in the portico.

2.05 **Inner Linings:-** The walls are plastered with a mud plaster and decorated with murals of reasonable quality, using a water based paint. The murals are set above a 1.50 metre projecting stone band.



GROUND FLOOR SCALE: 1:125
LHAKHANG GYANG — HELAMBU NR/HL/4



FIRST FLOOR SCALE - 1:26
LHAKHANG GYANG HELAMBU NR/HL/4

Present Condition

Repair Recommendations

3.00 **Structure**

3.01 **General Foundations and Walls:-** It is obvious that the structure of the building has been altered, making the opening to the porch smaller. This alteration was not motivated for structural reasons. However the walling on either side of the opening is out of true. This is not a result of structural weakness, but more the effects of poor building in the first place. The remaining walls are all of reasonably sound construction. (R)

R. 3.01 It is necessary to keep a careful check on the movement in the walls and it may be necessary to stabilise the fractures either by rebuilding the section of walling and bonding across the fracture or the insertion of small concrete bonders in the critical places.

3.02 **Inner Structure:-** The basic structure of the central pillars and the beams is fairly sound but there does seem to have been some lateral movement, possibly as a result of an earthquake. On the Southern wall there are fractures on the interior which are of little consequence but there has been considerable movement in the North Eastern post and bracket. The pillar is inclining slightly and the bracket appears to have slid horizontally. The South Western pillar has a split in it and the bracket has a severe fracture through it. Added to this there is a heavy beetle infestation which is bound to weaken the structure. (R)

R. 3.02 Similarly this movement should be monitored and should it continue, it may become necessary to reset the leaning posts and realign the brackets. The structure will need chemical treatment against beetle infestation.

3.03 **Roof:-** The simple roof structure carried off the lower structure is basically sound. Some of the purlin ends that are exposed have rotted and are badly weathered. (R)

R. 3.03 The roof structure should be treated against beetle and fungal attack and the defective timbers should be checked and if necessary replaced.

4.00 **Fabric**

4.01 **Rising Damp in Walls:-** Because of the adverse weather conditions, especially in this area, the whole of the

R. 4.01 Proper rainwater drainage should be provided along the back and sides of the building and all paving should

building fabric has considerable moisture content. At ground level there is evidence of high moisture as a result of rising damp, especially in the South East corner of the chapel. However the wall paintings begin at the height of almost two metres and are not affected. The North wall is very damp as a result of splashback and a heavy growth of lichen. The passage of rainwater along the back of the building is very poor. (R)

4.02 **Wall Coverings:-** The condition of the wall paintings is good. Although exposed to a very damp atmosphere, they have remained intact because they have not been sealed. Minor defects are apparent as a result of fractures caused, most likely, by earth tremors. The painting in the portico have, due to their exposed position, been affected by moisture but are still in reasonable condition.

4.03 **Ground Floor:-** Because there is high moisture content in the walls, the timber floor adjacent to the walls is liable to be affected by both beetle and fungal attack. Added to this the floor is laid directly on the earth beneath which must be very damp during the heavy rains. The space beneath the floor is full of debris which also attracts moisture. The floor to the portico is very uneven. (R)

4.04 **Ceiling and Roof Space:-** Generally the condition of the ceilings is satisfactory. There are signs of damage caused by earlier water penetration and there is evidence of beetle attack in the North East corner. The ceiling to the porch at one time had a painted Mandala design on it and this has now been removed and parts of it are still to be found in the building. (R)

be set to throw the water away from the walls.

R. 4.03 The space between the floor should be throughly cleaned out and ventilation holes should be formed on two of the exterior walls to help dry out the under side of the floor. The whole floor should be treated against beetle and fungal attack with a suitable chemical.

R. 4 04 The area infested by beetle should be cleaned and treated with a suitable chemical.

4.05 **Roof Covering:-** The shingle roof covering is well maintained and the present shingles were turned five years ago and it is reported that the roof is watertight over the temple but that there is some leakage over the dwelling. (R)

R. 4.05 The roof coverings are always the most prone to decay. The shingle covering is very traditional in this area and it is important to retain this tradition. It is proposed that roofs should in future be treated with a silicone based chemical which will protect the shingles from both fingal attack, as the result of heavy saturation, and from beetle attack as the timber used is very susceptible.

5.00 **Associated Buildings**

5.01 **The Dwelling:-** As is the case with the temple, this to unit been reasonably well maintained, is structurally sound and in serviceable condition.

Chure Gyang

1.00 **Definition and Form**

1.01 **Location:-** This temple of particular historic interest is situated about ten minutes walk below the better known temple of Tarkyegyang. It is set on an East facing slope in a small forest. Other than for one neighbouring dwelling, the temple is on its own.

1.02 **Building Description:-** This temple is considered to be one of the oldest in the region of Helambu.Although partly damage by the 1934 earthquake, the upper storey is said to have been rebuilt, the chapel and the artefacts in it are some of the oldest and finest visited. The building is larger than the usual private temple and has a secondary private chapel above the main hall. The building conforms to the standard layout with the Lama's dwelling on the right side of the temple. It is a two storey unit with the living quarters on the upper floor and storage below. An interesting feature on the main elevation is a carved window of Newar craftsmanship.

The exterior of the building is whitewashed and the roof is of wood shingles.

The interior of the chapel, which is accessible through an open porch is a well proportioned room with fine decorations and carvings on the four central posts and brackets above.

The whole building is set on a metre high platform forming a walk way around the building. In front there is a small yard with a collection of religious banners.

2.00 **Construction**

2.01 **Walls:-** The walls are constructed in split stone that is random coursed and bedded in a mud mortar. They are set on a high paved platform above the courtyard. The front elevation contains a collection of carved windows obviously brought from Kathmandu and the decorated openings to the porch. The East elevation has some windows lighting the dwelling on the first floor. The North and West elevation are blank, save for some small lights the upper chapel.

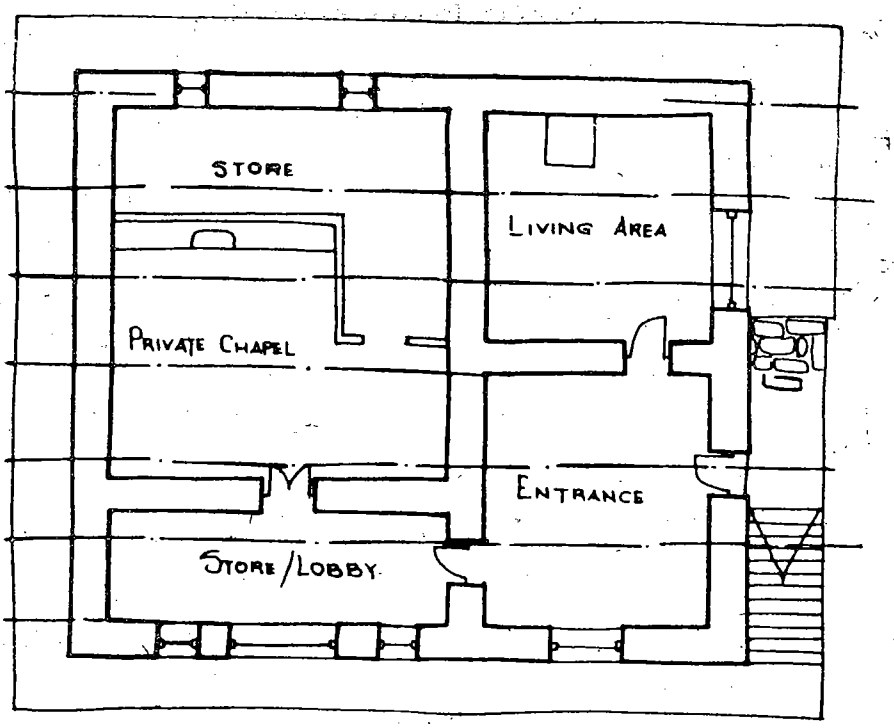
2.02 **Roof:-** The present roof was put on approximately 15 years ago and is a shingled roof set on split battens which are lashed by split bamboos to shaped rafters. The rafters are carried

off three large unhen purlins spanning across the building.The rafters rest on a wall plate at the lower end and a ridge piece at the apex of the roof. The roof structure is self-supporting as there is no continuity of structure between the lower and the upper floor.

2.03 **Upper Floor and Ceiling:-** The upper floor is supporting off four centrally placed posts that carry composite beams spanning chapel. These beams carry ceiling joists with boarding over.

2.04 **Ground Floor:-** The floor is boarded floor which has probably been recently laid as the boards are of narrow width. Some of the original boards still remain at the West end. The porch is also boarded over with wide planks but there is a stone threshold to the door.

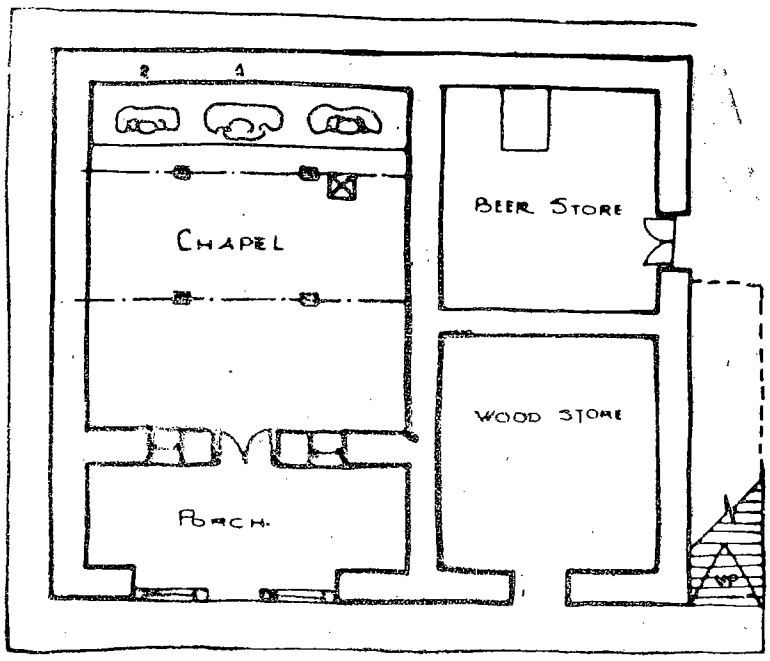
2.05 **Inner Linings:-** The walls are plastered over with a mud plaster and decorated with murals painted in a water based paint above a plain dado of 1.50 metre. There is a similar lining to the walls of the porch.



FIRST FLOOR
CHURE GYANG

SCALE 1:125

HELAMBU NR/HL/5



GROUND FLOOR
CHURE GYANG

SCALE :- 1:125

HELAMBU NR/HL/5

Present Condition

3.00 Structure

3.01 General Foundation and Walls:- The effects of earth tremors and earthquakes are in evidence on all the elevations. On the West elevation the most recent tremors, it is said, were the cause for the fractures and especially the more severe fracture rounding through the length of the building. Further effects are to be seen on the East elevation though these are of little significance. The South elevation, having several openings in it shows signs of structural movement, especially in the South Western corner, and at the Western end of the porch. (R)

3.02 Inner Structure:- The basic structure of the temple seems sound, but there is evidence of fairly heavy beetle attack in the majority of the timbers. The main timbers have a series of fractures in them. The beams have several horizontal fractures and the North West post has a vertical fracture, both of which are not liable to cause structural weaknesses. (R)

3.03 Roof:- The general condition of the roof is excellent and it appears to have been well maintained.

4.00 Fabric

4.01 Rising Damp in Walls:- This is another damp region and there is evidence of considerable rising damp at floor level all round the building. This diminishes rapidly further up the wall and does not affect the murals. The drainage around the building is satisfactory. (R)

Repair Recommendations

R. 3.01 It will be necessary to monitor all fractures to establish if they are alive. When the roof is relaid it would be advisable to consolidate the defective sections either with well bonded stonework or in the more serious cases with short concrete bonders.

R. 3.02 All structural timbers should be carefully cleaned and thoroughly treated for beetle attack with a suitable chemical.

R. 4.01 A regular check should be made to ensure that the rainwater drainage around the building is well maintained.

4.02 **Wall Coverings:-** The conditions of the wall linings is surprisingly good. There is evidence however that some damage has been caused by condensation although the readings taken at the time showed little indication.

4.03 **Ground Floor:-** The floors have been relaid probably as a result of the earlier floor having disintegrated from fungal and beetle attack. The conditions are still the same as there is no under floor ventilation and there is considerable dampness as well as debris below the floor. There is considerable beetle attack throughout the planking. (R)

R. 4.03 Ventilation ducts should be inserted on two of the external walls. The debris should be cleared away from below the floor and all the timbers should be bleaned down and treated against beetle attack with a suitable chemical.

4.04 **Upper Floor and Ceilings:-** Part of the ceiling on the Eastern side has been replaced. All the ceiling timbers are suffering from heavy beetle infestation. (R)

R. 4.04 All timbers should be thoroughly cleaned and treated against beetle attack with a suitable chemical.

4.05 **Roof Covering:-** Although quite old, the shingle roof covering is maintained in reasonable condition. Its life expectancy is however running short. (R)

R.4.05 When the roof covering is renewed the covering should be treated with a silicone preparation to lengthen the lifespan.

5.00 **Associated Buildings**

5.01 **Dwelling:-** Compared to most, this dwelling is quite extensive consisting of a network of rooms on two levels. The lower rooms are used for storage and as pilgrims quarters, whilst the Lama and his family occupy the upper floor. Its condition is satisfactory and it appears to be well maintained.

Conclusion

Recommendations for immediate Action

Recommendations for the basic action proposed as a result of the survey; establish the need for the following action:-

1. Survey should be completed along these lines for the other gompas of the region:

(It is difficult to tackle an individual building because selection automa-

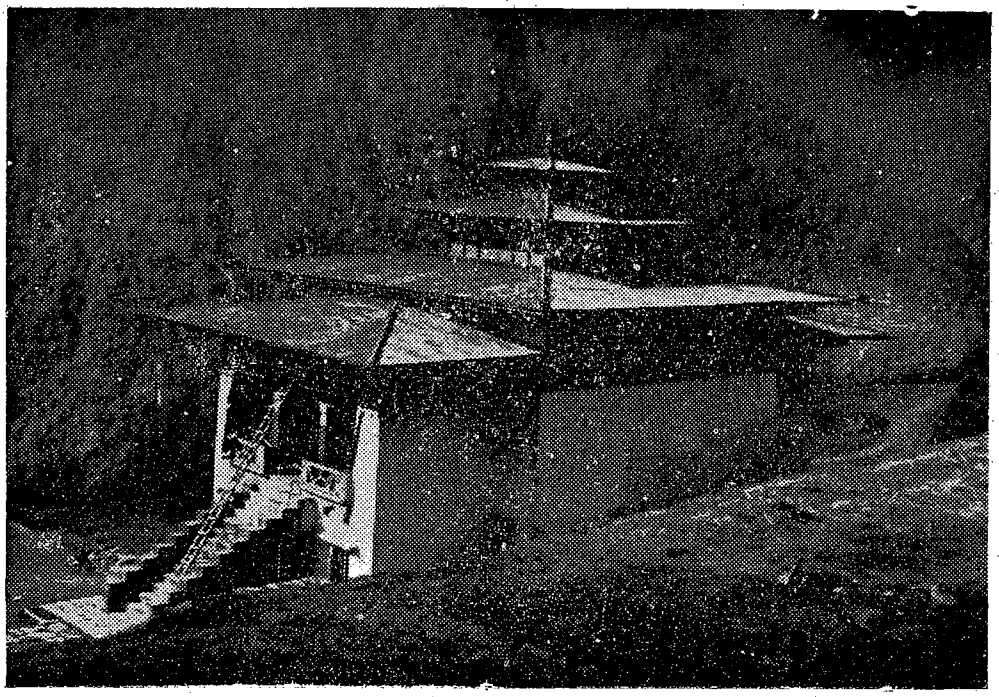
tically introduces competition, the merits of buildings of historical interest such as Chure Gompa, where we have a small religious community, versus a building of important religious significance but with no historical or architectural merit, such as Tarkyegyang, which examplifies this dilemna; both nevertheless are in need of repair).

2. A local team of specialists should be trained by the H.M.G./UNESCO to carry out a simple maintenance and repair programme.
3. Should H.M.G. consider it advisable, one or two buildings could be selected for experimental repair of roofs and structure as an example for others to follow.
4. General recommendations for the buildings of the Northern regions, which would also apply to Yol-mo:
   a. Legislation
   b. Protection of the very important historical buildings (see also proposals of a protected area; see Inventory along the lines established in the Inventory of the Kathmandu Valley).

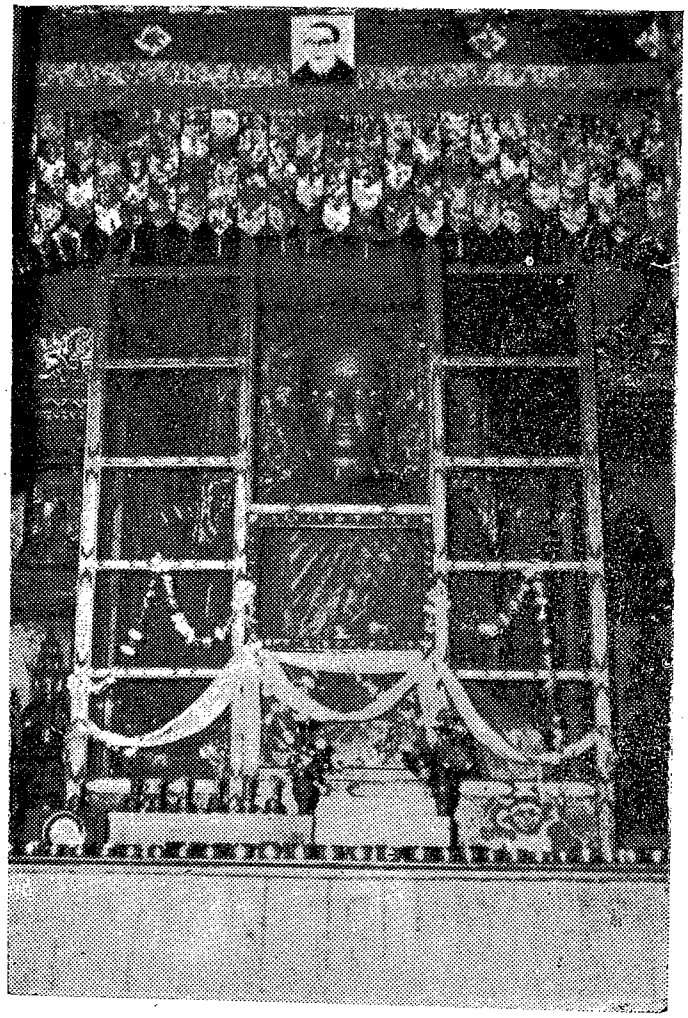
References:-

G. CLARKE, Lincoln College, Oxford, is finalizing a study on the Helambu Region.

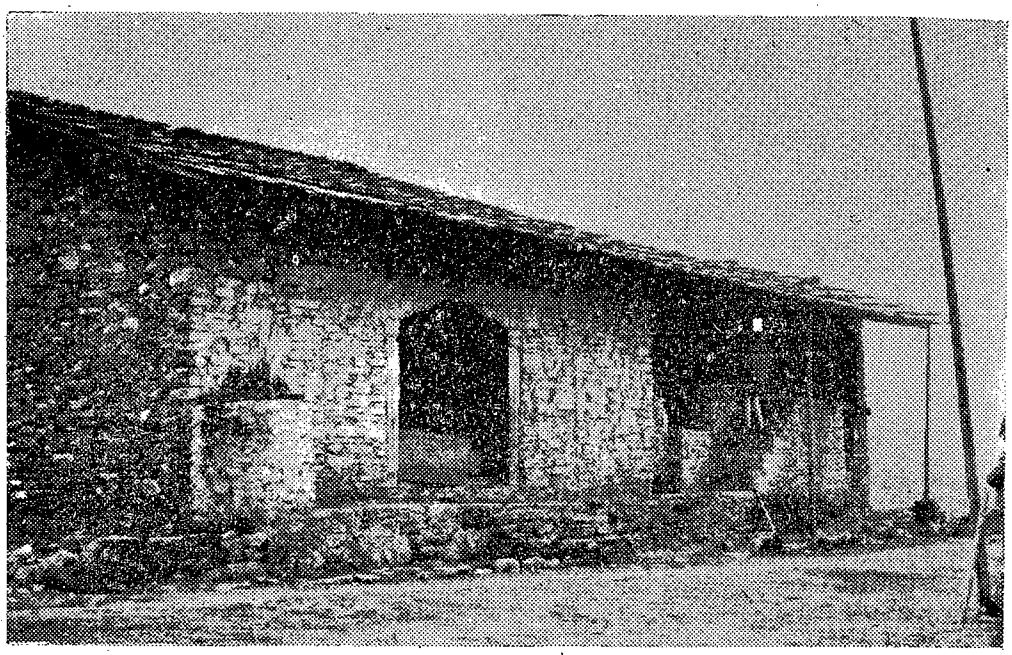
May 1976



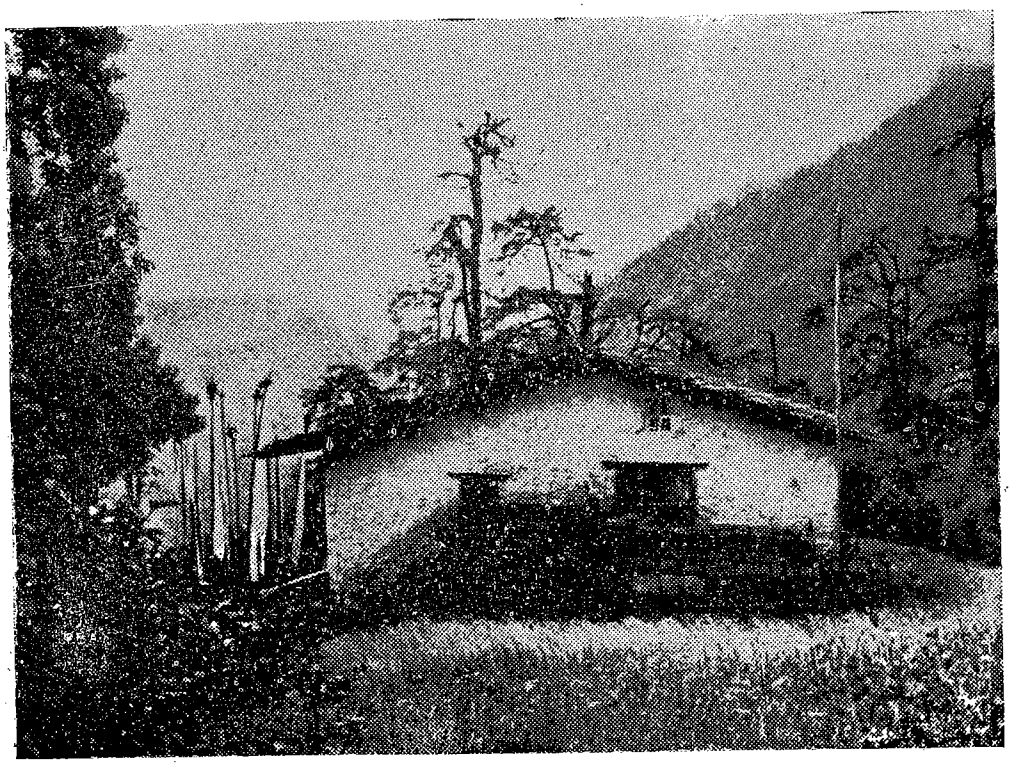
Bhagang Gyang



Shakya Muni Buddha in Bhagang Gyang

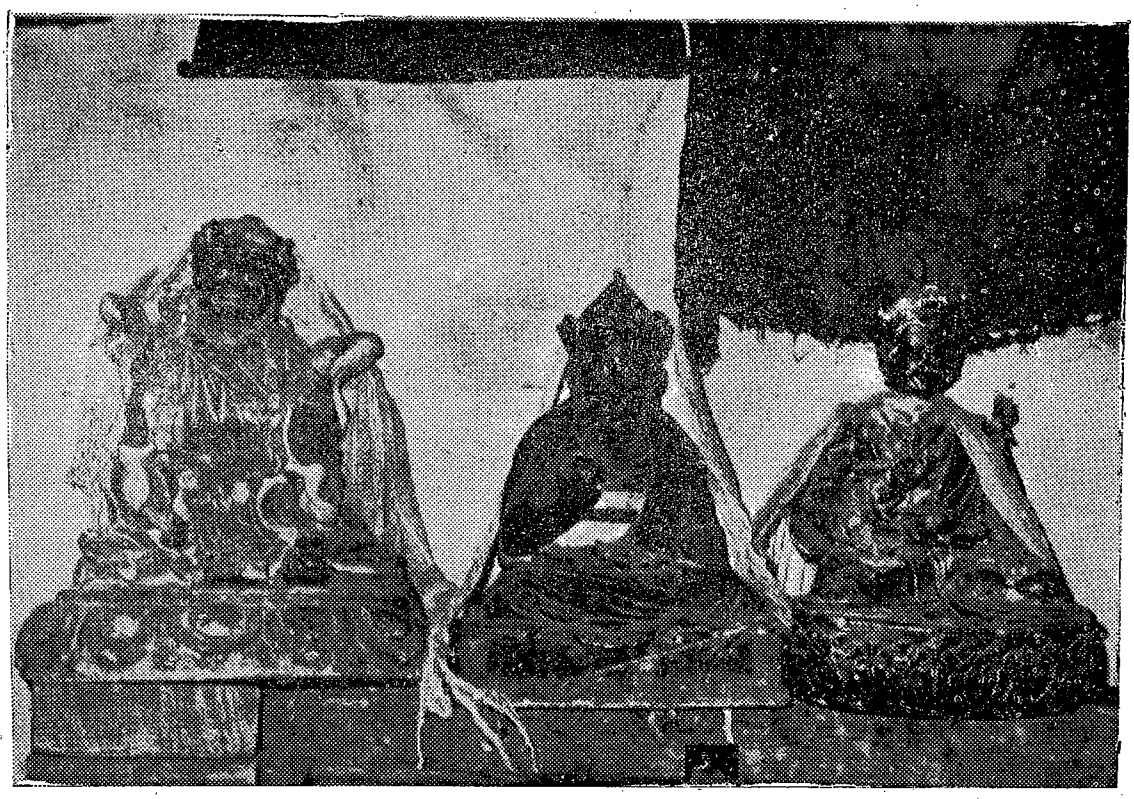


Lhakhang Gyang



Chure Gyang

Tarkye Gyang



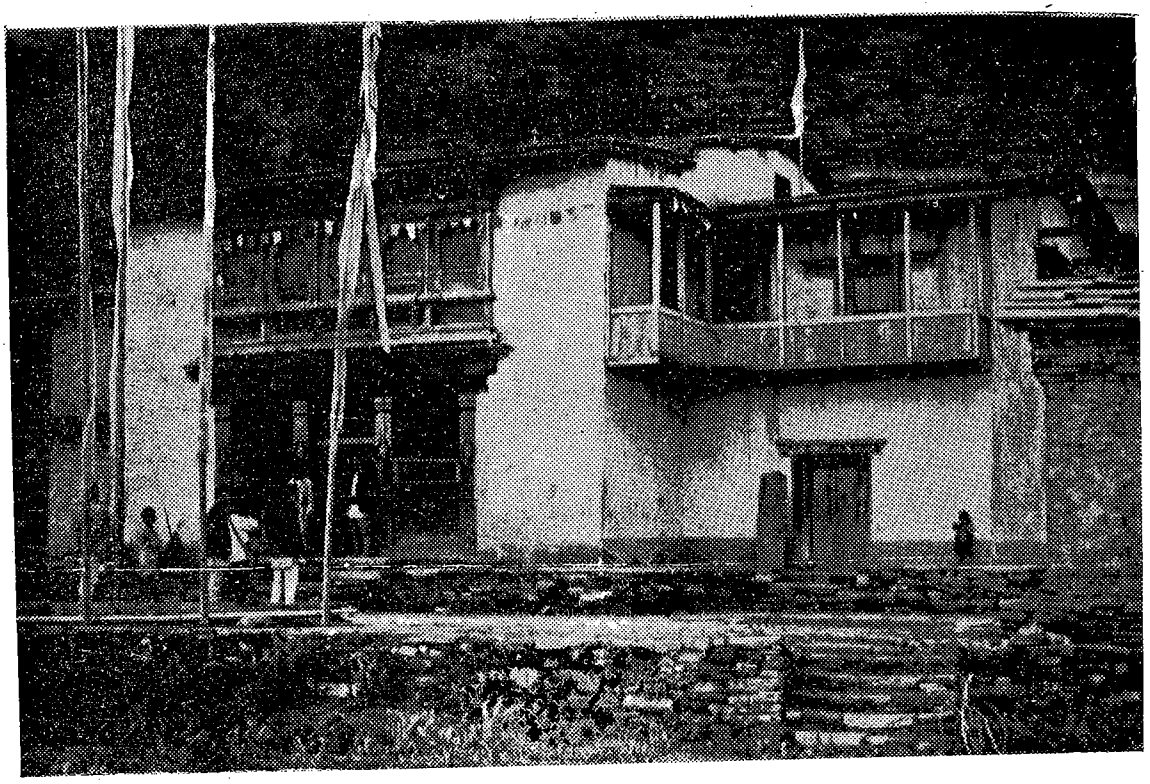
Vajrapani, Vajraguru and Guru Padmasambhava in Tarkye Gyang

Sete Gyang

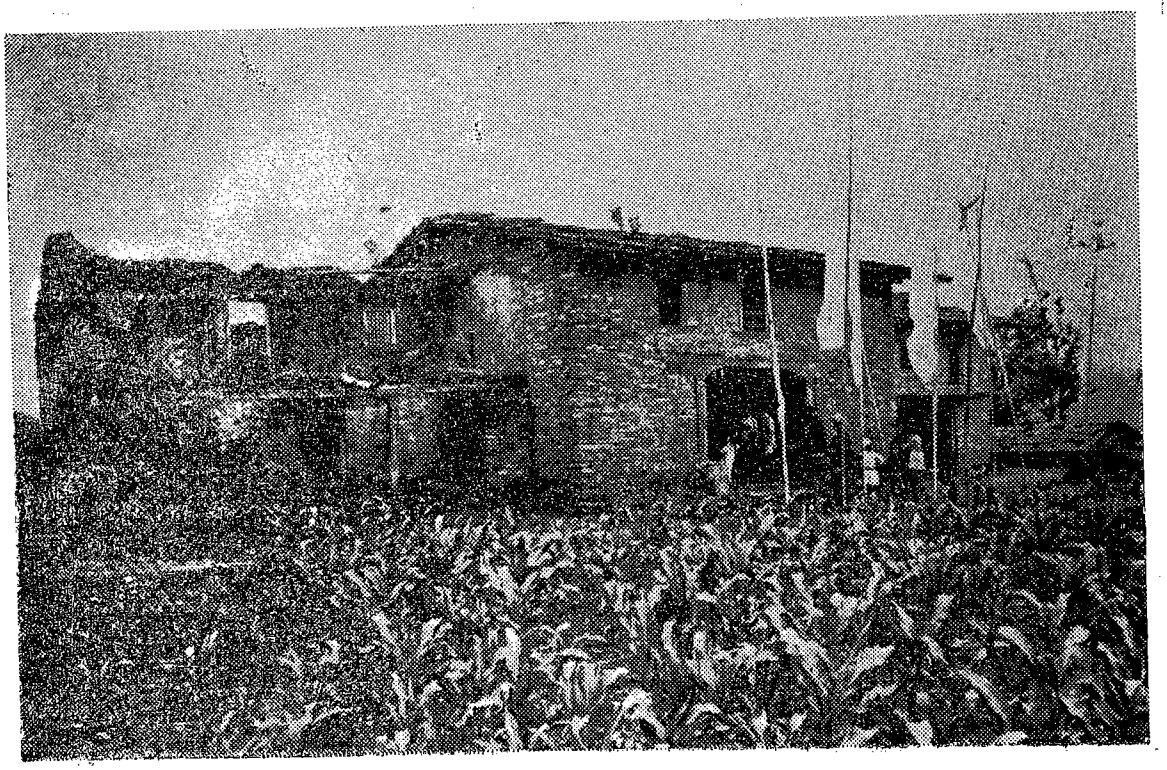
Gangyul Gyang

Gomba Gyang

Chimi Gyang



Ritang Gyang



Palchok Gyang

NEPAL

(Continued)

– Sylvain Levi

It must not be lost to sight, however, that there does not exist one single text which expressly mentions Raghava deva as the founder of the Nepala-Samvat. The only published document so far (K) simply attributes to him the introduction of the Vikrama-Samvat. Other Vamsavalis which ignore Raghava deva, connect to one of his predecessors an analogous event. Nanda deva (4) introduced in Nepal either the era of Calivahna (W. B.) or the Vikrama era (V) and it is perhaps in this way that it is convenient to explain the origin of the Nepalese era. The years 879-880 which is the first current year of that era, is the first spent year of the IXth century Caka. We know exactly that the Caka era had at that epoch penetrated into the Himalayan regions of India. The pracasti of Baijnath dated from the spent year 7(26 ?) of the Caka era proves that this era was then in usage in the lofty valley of Kangra between Kashmere and Nepal. It is found associated precisely in this inscription to a date of undetermined nature, "the year 80". In it was recognized without hesistation the computation Saptarsi or Loka-Kala, which begins from 3075 B. C.; but which sidetracks in the real usage the figures of the hundreds and thousands. This kind of computation was very widely spread in Kashmere and its accomodation must have extended its usage. The originality of the Nepala-Samvat seems to consist essentially in the application the Caka era of the appropriate proceedings of the Loka-Kala. Instead of counting 801, 802 etc. one counts 1 2 etc yet the year of the Nevar calender does not servilely copy the year Caka; this one if fact, begins in the month of Chaitra (March-April), in India at least.[1] The Nevar year begins in Kartika (October-November) as does the Vikrama year. The Nevar year thus combining the features of the two calenders, one can understand that the translation can thereby represent the foundation as the introduction of the one or the other computation Caka or Vikrama. If the Nevar era is only an adaptation of the Caka era, it is legitimate to ask oneself why this substitution has been operated. The pallid Raghava Deva has not the face of the founder of an era. I cannot prevent myself from believing that Nepal, delivered from the Tibetan yoke by the murder of Glan Dharma and the anarchy which followed, hailed the new century as a new period of her history, we know what a superstitions expectation attaches itself even in Europe, on the birth of a new century. An astrological belief spread in Nepal, could have also contributed in the creation of the new

computation. The Nevars whom the Chinese travellers of the VIIth century already describe as "conversant in the calculation of the destinies and keep in the art of the calender"[2] believe in the dismail influence of the figure 8. In whichever year the figure 8 is met with the year is unfortunate.[3] The best fun lies in that fate has been pleased to decide in favour of prejudice. It is in the year 888 of the Nepala Samvat (1788 J. C.). That the Gorkhas have conquered Nepal; the fright of living for a hundred years under so dreadful a threat would have sufficied perhaps in provoking a revolution of the calender among a tribe so preoccupied.

The first successors of Raghava deva are only mere names and names fairly badly recorded. The list of K. enumerates Seeker Deo (17) with a reign of 88 years and 6 months, then Soho Deo (18) with a reign of 33 years and 9 months. The list of Bd. substitutes to these two princes a new Jaya deva with a reign of 10 years only opposite period of 121 years in K. To explain and correct so grave a divergence between documents so closely united usually one is tempted to consider the two numbers of K., 88 and 33, worked up one and the other with a figure repeated like a ditto, attributable either to the informer of K or to K himself or again to his editor. The two regions would be reduced to a total of 12 years and 3 months. The unanimous agreement of the Vamsavalis broken after Balarjuna deva (13), is re-established with Vikrama deva (14) yet the duration of his reign was fairly fluctuating; 1 year (K), 8 years 9 months (Bd) 12 years (B. W. V.) after him K. and Bd. insert Narendra deva (20) who reigns 1 year and 6 months.

Gunakama deva (15) is seen as a fairly vigorous personality in this long series of phantom-kings. His reign is prolonged for more than half a century; 51 years (B. W. V.) 65 years 5 months (Bd) 85 years 6 months (K). The legend, in default of positive history, has been pleased to represent him as a powerful and sumptuos monarch. He passes for the founder of Kathmandu. However, the tradition which associates to this memory the name of Gunakama dates the foundation in the year 3824 spent (lapsed) or 3825 present (corrent), of the Kali-yuga or 723-724 J. C. I have not been able inspite of persevering researches, to gather a more minute date which would have been susceptible of verification by calculation. In fact the date excludes the king and reciprocally. Taken by itself the date seems acceptable; it is fairly reasonable enough to avoid suspicions. An analist in the mood for inventing would have freely taken back to the most distant past, as far back as the first among the Gunakama deva, the origin of the capital. Furthermore, it is towards the same epoch that the chronicles arrange the foundation of Patan and Sanku. The birth of these three great towns logically corresponds to the transformation of the economical life in Nepal. The inscription of the anterior period never mention but ordinary rural communities (grama); the population scattered in the fields lived especially on the cultivation. Deo Patan, leanin on the temple of Pashupati, was still the only town (pattana). The king dwelt thither near the divinity which protected him; the court and the pilgrims assured the bazars with sufficient business. But gradually the regular relations with India develop the commerce of exchange; the constitution of the Tibetan kingdom opens a new market which spreads continuously. Guardian of the passes which link

at distant points the India of the rajahs with the China of the emperors, Nepal suddenly finds herself raised to an agent to two worlds. The not much lucrative soil is deserted and the people are keen on negotiation. "The merchants, whether wandering or established are numerous thither, the cultivators rare" says the notice of the T'ang. The manual arts in which triumph the ingeniosity and skill of the Nevars promise an easy earning. Goldsmiths, melters, painters, coulerers increase in number without crowding the market. The exigencies of the new professions favour social life, naturally dear to the Nevars. The growing might of the kings tends also to group around them a more numerous population. Towns spring up. It is not a question of a thorough creation, the ancient inscriptions still preserved in their place, how that they were formed by the assemblage of several villages, progressively enlarged and brought closer to one another until they mingles into one. It is probable, however that Gunakama deva had deserved by the works of improvement he executed thither, to be considered as another founder of Kathmandu. He had built among others, a fountain of gold of which the name only has been perpetuated; it is the Son-dhara (Suvarna-dhara) between the Darbar and the old bridge of the Bishnumati. The ancient name of Kathmandu, Kantipura, may have led, on the other hand, to a bringing together with Gunakamn 'Kanti' and 'Kama' are two connected formations, drawn both one and the other from the root 'kam' to 'love'. Among the religious institutions which tradition attributes to Gunakama deva and which I have already mentioned in studying their religion, I will recall here the 'yatra' in honour of Khasarpa Lokeçvara (Key, 1, 354) clearly destined to destroy, for the benefit of Kathmandu the yatra of Matsyendra Natha of Patan. Pashupati also benefited by his fabulous munificence; he ordered to be poured for fifteen days, on the linga, gold water which flowed from two gold fountains and covered the temple with a gilded roofing. Inspite of so many prodigalities he was still able to place in reserve a sum of five hundred and twenty millions which he entrusted to the Naga Vasuki in the hollow of mount Indrakala. His power spread beyond the valley toward the East; it is from there that he brought away Prayaga Bhairava.

By a disconcerting contrast, the direct documents taken up again on the very morrow of this long reign when it had not yet been mentioned about manuscripts or inscriptions of the days of Gunakama Deva. Udaya Deva (22) figures on the lists of K. (6 years) and of Bd (Bendall) (5 years 5 months). Nirbhaya Deva (23) is only named by K. (7 years); but the agreement is re-established on the names which follow. Here again, the list of K. is the most exact. Opposite Bhojadeva (16) it inserts Bhaj Deo Budro (24). We are clearly concerned here with a graphical confusion of the editor, who has read or transcribed B for R. We must read Rudro which pertains to Rudra in the usual transcrsption. Rudra does not appear on any other list. But two signatures of the manuscripts guarantee the authenticity of his name and existence. The collection of Cambridge possesses a copy (Add, 866) of the Prajnaparamita in eight thousand stanzas written in Samvat 128 (1008 J. C.)$_4$ under the dual royalty ('dvi-rajyaka') of Nirbhaya Deva and Rudra Deva sovereign of the earth. The expression "dvi-rajyaka seems well to designate as M. Bendall has supposed it, a government exercised by two kings. A drama of Kalidasa, Malavikagnimitra, presents, an almosts

identical term, "dvairajya and the contestation allows to surely determine thereby the meaning. King Agnimitra, informed of a victory won by his troops, regulates the destinies of the conquered state (V Act, verse 13 and 14)". I have the intention of placing the two princes Yajna Sena and Madhava Sena on a dual throne (dvairajya). That each one apart governs the banks of the Varada, to the North and to the South, like the cool and the warm start sharing with each other the night and the day.

The king sends his council of ministers to consult on this project and the chamberlain brings him back their reply:

"The council of ministers has the same views. Let us share with them the burden of administration, like the pole between the horses of the chariot, held by the same hand; they will remain Sire, under your authority, without ever nearing the state of harming one another." The administration of the "dual royalty" is then exactly a consortium, as is meant to convey the translation of M. Bendall: 'joint regency' it is well defined government in the Hindu politics, where two princes share out in halves one state alone without destroying however the organic unit. This administration seems to imply, as in the case of Malavikagnimitra a foreign authority which adds itself as a moderator and suzerain above the two princes. The Tibetan hegemony could not be matter for contemplation at this epoch; on the other hand the history of Hindusthan is known to us. It is not impossible that the dynasty of the Palas, reaching her zenith at this moment, mistress of the Ganges between Benares and the sea had subjected Nepal under her authority more or less nominal. The presence would thus be better explained, in Nepalese collections of the manuscripts copied under the reign of the Palas, especially of Mahipala and Naya Pala who occupy the first half of the XIth century. Religion must have linked close and frequent relations between the highland kingdom and the Empire of the plains. The Palas possessed the holy earth of Buddhism; the two holy sites among others, Budhi-Gaya and Sarnath (near Benares) have preserved inscriptions of Mahi Pala. The monastery of Vikrama Cila which had replaced Nalanda as the hearth of konwledge and Buddhist piety, rose in the centre of the kingdom of the Palas. Among the masters who shone thither in the beginning of the XIth century, Taranatha names three Nepalese: Ratna Kirti, Vairocana Pandita and Kanaka Shree. The Chinese mission surnamed 'the three hundred Samians' (Key I, 166 note) after having visited the Maghada subdued to the Palas return through of Nepal. The Tibetan misson sent to Vikrama Cila towards 1040 J. C., with the purpose of bringing away the erudit Atisa, encounters of the frontier of India the company of a Nepalese prince, who also proceeding to the same monastery and continued the journey together. On the other hand, the learned men of India willingly ascend into Nepal; in the days of Deva Pala (Xth century) it is Vajra Deva reaching Nepal, he sees thither a kind of bad fairy (tirthya-yogini) who was commiting irregular acts; he composes against her a poem of blame. In return, she curses him and he becomes a leper, but a hymn which he writes in honour of Avalokitesvara, the Lokesvara Sataka, delivers him from this awful diseases[5]. A contemporary of Atisa, Vagisvara kirti, magician and sorverer, spends in Nepal the second half of his life, especially busy with magical rites(siddhi).[6] Under the immediate successors of Naya Pala, Phamnthin with his brother

and Jana Vajra greets the people in Nepal.[7] In short when the Musulmans overthrew Govinda Pala and occupied the country of Magadha in 1197, Buddha shree of Nepal who had been the president (sthavira) of the Maha-samghikas in the monastery of Vikrama Cila and who had published in Nepal many Paramitas and Mantras, resumes the journey to his native land, escorted by his disciples, and Ratna raksita the ancient, soon comes to rejoin him thither.[8]

Rudra Deva, associated in a dual royalty with Nirbhaya Deva in Samvat 128 reappears seven years later in the signature of another exemplary of the Prajnaparamita (Cambridge, Add, 1643),[9] written in Samvat 135 (1015 J. C.).

The two manuscripts of 128 and 135, issue from the same monastery: the (shree) Hlam Vihara the most recent pompously glorifies this monastery. "The dynasties of old have founded it with pleasure for the adornment of the country of Nepal; it is the passion of all creatures the word of Buddha perpectually shines thither." Hlam is not a Sanscrit word it is evidently an indigenous designation, actually yet the viharas are known under two names: one Sanscrit, is only employed in literature, the other, Nevar is alone in usage in current life. But it soon happened that the reputation of real name caused harm to the clever name an inscription of Amsuvarman, mentions, in a list of temples and convents of Sanskrit name the Gum-vihara, under its indigenous appelation. The miniatures which adorn the manuscript of the year 135 have been closely studied by M. Faucher; they testify the degree of skill in which the painters of Nepal had attained at the epoch.

In 135 as in 128, Rudra Deva is not alone in power; but he has changed his company. He is associated this time with Bhoja Deva (16) and with Laksmikama Deva(17)or rather he is mentioned with them, without it being possible to determine with precision the relations of these three personages. It seems that Bhoja Deva, designated as the king (rajni) has won over Rudra Deva by the multitude of his numerous merits, whilst Laksmikama Deva enjoys a half-royalty (Ardharajya). M. Bendall concludes that Rudra Deva preserve the half of the kingdom, whereas Bhoja Deva and Laksmikama Deva shared between them the other half. I have a tendency to believe with M. Foucher (Footnote "Studies of Buddhistic Iconography", p. 17) that Bhoja Deva is in realty the successor of Rudra Deva. The scribe seems to have taken paints to contrive a pun on "gana" which means "multitude" and "the talented men in the service of Rudra (Shiva)", at the same time. The word "alabdha" which characterizes the relations of Bhoja Deva with Rudra Deva is interpreted by Cridhara svamin, in his commentary on the Bhagvata-Purana (X, 57, 40) like "called upon" or "vitally interested", and it is this last sense which Hauvette-Besnault adopts in the translation of the passage. ("Seduced by his conciliating words ... etc) Bhoja Deva would not have succeeded Rudra Deva as his natural heir,but by virtue of a merited choice. Laksmikama Deva "thunderbolt of the world of his enemies" enjoys a "half-royalty". The same expression reppears precisely in the scene of Malavikagmitra which I have already mentioned. A maid-servant hears the decision of the king and immediately congratulates Malavika, sister of one or the princes to whom the power is about to be handed. "Princess, what luck"- The prince is about to be installed in half-royalty (in Pracrit: "addharajje"). "The term has then a consecrated value: It is exactly applicable to the power of one of the two members of the "dvirajyaka" or of the "dvairajya".

Bhojadeva who occupies the throne towards 1015 is exactly the contemorary of another Bhoja Deva who reigned at Dhara and at Ujayini and who has left in the literary history of India and incomperable reputation as a writer, erudite and as a protector of learned men, at the same time. The Nepalese king has not been able to acquire by an aptitude for imitation, the name of the king of Dhar; the dates of the two princes expressly exclude this hypothesis. The vogue which had spread this name in India since the XIIIth century had reached as far as Nepal. The signature of a manuscript which bears no date (Camb. Add. 2!91) designates Bhoja Deva as the sole king.

In 159, Laksmikama Deva appears in his turn as the sole king (Camb. Add. 1683); the date shown (Vaicakha cudi, 3, Cukradine) exactly answers to Friday the 30th March 1039. The interval lapsed since the year 135, in which Laksmikama is mentioned for the first time, slightly exceeds the duration of the reign which the chronicles attribute to him (22 years B. W. V.; 21 years, K. Bd). He passes for the grandson of Gunakama Deva, the analogy of names seems to reveal some kind of relationship. Concinced that his grand-father owed his victories and treasures to the favour of the Kumaris, he dedicated a keen and passionate religion to these divinities. He built so they say, the Laksmivarma Vihara, called in Nevar 'Hatko' which Siddhinara Simha destroyed in the middle of the XVIIth century to rebuild it on another site.

The successor or Laksmikama Deva is called Jaya Vihaya (Bd), Jayakama Deva (W. B V.) Jaya Deva (K); his reign lasts 20 years. (Bd alone carries it to 31 years). He restored the religion of Naga Vasuki and made over to him as a homage, musical instruments, with the purpose of safeguarding the protection of the treasures and the respect of the laws; if one has to believe the chronicle (W) the means had a complete success. The state of the country justified however, the king's preoccupations. Jaya Deva only reigned on half the kingdom at Patan (Bd); a powerful vassal, Bhaskara Deva dared to refuse the homage and claim the crown. Jaya Deva died childless, the clan of the Thakuris of Nayakot elected Bhaskara Deva to succeed him (W). Manifestly, it is feudalism which disposes then of the royal power. If the account of the Vamcavalis is exact, the valley of Nepal has lost her independence; the Burgraves lodged in the neighbouring mountains impose on her a master. It is the epoch during which the Manjucri-mula-tantra shows "in the kingdom of Nepal, the small kings of within and without who invade, pillage and kill one another". It is at the same time that Atisa while crossing Nepal to proceed from India into Tibet (toward 1040), goes and pays respect at first to the chaitya of Swayambhu, where the local raja welcomes him in his palace, and then he undertakes a long voyage towards the west, as far as Palpa, to meet thither the king sovereign of Nepal, Anantakirti (in Tibetan, "Grags-pamtha-yas" "infinite glory").[10] Patan and Kathmandu having weakened by the rivalries which accompany their growth, cease to exercise the hegemony.

The chronicles (W. Bh. V.) consider Bhaskara Deva as the founder of a dynasty; a text unfortunately obscure, (Bd) however, mentions "the crown of his father". Tradition attributes to him the foundation of the gold monastery (Hiranyavarma Maha Vihara or Hema-Varna) at Patan, he would have built it to shelter therein the divinity of the Pingala-Vihara, which had just crumbled down. A manuscriptll dated

samvat 167 (1046 J. C.) gives Bhaskara Deva the imperial titles "sovereign lord, king above great kings, supreme master" (parama bhattaraka maharajadhiraja, paramecvara). After Bhaskara Deva K, alone names Udaya Deva (2) who would have reigned 7 years and 1 month. The rest of the list presents no divergence. Bala Deva founds the town of Haripur, two manuscripts dated in the year 180 (1059-60 J. C.) name him as the reigning king.[12] Padma Deva (3) also called Pradyumna Kama Deva, receives one of the sovereign titles (parama bhattaraka) in the signature of a manuscript (Camb. Add. 1684) of the Saddharma pundarika dated in the year 185 (1064 J. C.).[13]

This prince re-establishes the usage of wearing crowns, which had been discontinued since the days of Balarjuna Deva (K).Nagarjuna Deva recalls a great number of memories by his name; but we know nothing of his reign but is duration: 3 years (2 years, Bd). Cankara Deva is better known to us, there exists three manuscripts dated during his name; one of them (Dharmaputrika) of the year 189 (1068 J. C.); another (Asta Sakasrika) of the year 191, and the third (commentary of Prajnakara on the Bhodhicaryavatra) of the year 198.[14] The second of these manuscripts in adorned with interesting miniatures concerning the art and history of Buddhism;[15] The scribe resided at Patan "the charming" (Lalita-pure ramye) in the monastery of Yacodhara. The chronicles give a precise account as to how this monastery acquired its name during the very reign of Cankara Deva, up till then, it was designated as the monastery of Vidhyadhara-Varman, and it still by this name that it is designated in the signature of Adikarma pradipa dated in the year 318 (1197-98 J. C.); but the widow of a Brahman, Yacodhara, took shelter with her son Yocodhara, in the monastery and had him ordained a bonze by irregular rites. As the bonzes of the monastery had been ready to proceed in this violation of rites, the vihara was ever since then called "the vihara of Yocodhara".

Cankara Deva established an annual yatra in honour of Nava Sagara Bhagavati, built the Catecvara in order to appease the turbulent souls of five hundred Brahmanic widows who had burnt themselves on the pyre to throw a curse on the murderes of their husbands. He instituted Tanadevata, in the character of family (household) goddess at Kathmandu (Kula Devata) and forbade the erection of any roofs higher than the pinnacle of her temple.

After Cankara Deva, the chronicles (W. V. Bh.) indicate a new change of dynasty. A descedant of Amcuvarman in a collateral line Vama Deva, helped by the Thakuris of Patan and Kathmandu, expels from the power the Thakuris of Nayakot and proclaims himself king. He reigns for three years only. Yet there exists a manuscripts (Sekanir-decapanjika)[16] written during his reign. It is dated in the year 200 (1080-81). Vama Deva received in it the very modest title of "raja". An inscription of Patan,[17] dated in the year 203,[18] commemorates the erection of an image of the Sun, due to Vana Deva son of the "Bhunatha" (prince of Ksatriya) Yaconatha. Seduced by the close analogy of the names and the proxility of the dates, M. Bendall had at first proposed to identify Vana Deva and Vama Deva but in fact Vana Deva and Vama Deva are entirely different names; furthermore, Vana Deva is simply gratified with the title "shree", the most modest and the most ordinary of titles. It is Probably a question of some local monarch.

Harsa Deva successor of Vama Deva,

reigns about 15 years (14, Bd., 16, K.). A signature of the manuscript (Vishunu dharma),[19] dated in the year 210 (1090 J. C.), names him with the simple title of "nrpa" "king"; he also appears in the signature of another manuscript (Saddharma pundarika)[20] dated in 213 (1093 J. C.). The new vamcavali of the Bendall records him with the date 219 current (1098 J. C.), without specifying any particular event. It is undoubtedly the close of the reign.

Between the last known date of Harsa Deva and the first of his successor (sada) Shiva Deva, there spreads an interval of twenty years (219-239); besides Shiva Deva is, according to Bendall's genealogy a son of Candra Deva, born in the month of Asaadha 177 (1056–57 J. C.); the power returns to the ancient dynasty. These perturbations have their origin outside Nepal, at the foot of the mountains. In 1097, on Saturday the 18th July,[21] the tradition boasts in being very exact. A Rajput of Deccan, Nanya Deva takes possession of the royal power. The lists of Bendall ignore this personage; Kirkpatrick (who calls him Nan Deo) and Hamilton (who calls him Nanyop Dev) confine his conquests to the Tirhout; thither he selects Simraun for capital; according to Hodgson (who calls him Nanyupa Deva) he is even the founder of that town. The modern chronicles, whether Brahmanic or Buddhistic (W. B. V.), represent him as the conqueror of the whole of Nepal. He dethrones the two Malla kings who reign one at Patan and Kathmandu (Jaya Deva Malla), the other at Bhatgaon (Ananda Malla), compels them to flee into Tirhout, establishes his court at Bhatgaon and reigns over the three capitalsi; he introduced the Caka era and also the two divinities named Maju and Svekhu, and installs in Nepal a colony of soldiers him from the country of Nayera and who are the block of the Nevars.

I have already mentioned (1,219), the biassed inventions which claim to have been founded on resemblances of name and usage to connect to a common origin (the Nairs and Nevars)of Nepal and the Nairs (Nayera) of Malabar, Nanya Deva, in all the accouts, is a native of the Karnataka,[22] in the neighbourhood of the Nairs, the legend in accepting him as the conqueror of Nepal, gives at the same time a powerful support in appearance to its claims. As early as in the XVIIth century, the Mallas (whom he would have, however, expulsed) officially traced back their origin to Nanya Deva. He figures as the ancestor of the dynasty in the prologue of a drama, the Mudita Kuvalayasva, composed in 1628 by the king of Bhatgaon Jagay Jyotir Malla, and in an inscription of Pratapa Malla, king of Kathmandu, written in 1648.

The conqueror of Tirhout has scarcely left any trace in history; it was thought, however possible to recognize with a fair amount of likelihood, his name in an inscription which extols the victories of Vijaya Sena king of Bengal. Vijaya Sena was the grandfather of the famous Laksmana Sena founder of an era (1119 J. C.) which is not yet entirely forgotten. The author of the panegyric, Umapati Dhara, is a poet of talent and wit. He knew how to praise his here by subtle dodges. "You have vanquished Nanya, Vira;- thus sang the poets, and through a misunderstanding the anger he concealed burst forth. He attacked king Gauda, overthrew the prince of Kamarupa and suddenly triumphed over the Kalinga; you take yourself to be a hero, Nanya. 'Why should you pride yourself, Raghava ? Cease from being jealous, Vira' Your vanity is not yet then dead.

The quarrels of the princes which prolonged this night and day helped the guardians of his prisons to struggle against sleep."[23]

The Tradition which represents Nanya Deva as a Rajput from Deccan is acceptable his very name, badly expressed in Sanscrit, seems to be a transcription of the word (canarese) "nanniya" "affectionate, veracious, good". An inscription (suspicious) of the Xth century gives to a prince Ganga of the Karnataka (Carnatic) the title of Nanniya Ganga- "The faithful Ganga". One cannot, however, imagin Nanya Deva at the head of an armed band starting from the most remote spot in Deccan to throw himself in the assault of the Himalayas. The political state of India lent itself badly to such and audacious raid. The Deccan was subjugated to a powerful prince Vikramaditya VI the Calukya, who succeeded in founding an era dated from his accession (1076 J. C.); his capital was Kalyana, to the South-West and not far of modern Bidar, in the Nizam's States Mysore, Madoure, Goa, Koukon, Coromandel were compelled to recognize his suzerainty. To the South of Ganges, two powerful suvereigns, Karan the Kalacuri of Cedi and Kirtivarman the Candella of Kalanjar struggled for supremacy. On the lower course of the watercourse the enfeebled Palas struggled against the growing Senas. If Nanya Deva was really a native of the Carnatic, he had undoubtedly come to the North in search of a fortune; as so many adventurers who had founded dynasties he had engaged himself in the service of a local prince and helped by the soldiers whom he had led in victorious campaigns, he had overthrown his master.[25]

Master of Tirhout and of the roads which lead to Nepal he was able to constrain the kings of the valley to become his vassals.

Documents, even official, confirm-we have ascertained it - the intervention of Nanya Deva in the history of Nepal. However the Vamcavalis the most ancient (Bd) overlook Nanya Deva and his successors; besides none of the manuscripts discovered so far in Nepal are dated from his reign or from that of the other princes of the dynasty. One can be induced by caution to provisionally revoke in question the tradition. But the submission, had it been only a nominal one, of the country to Karnatakas conquerors, towards the close of the XIth century finds its guarantee in the documents of Deccan itself. Nanya Deva is the contemporary of Vikramaditya VI the Calukya; the successor of the Vikramaditya VI, Somecvara III Bhuloka Malla "the champion of the terrestial world" "places the lotus of his feet on the head of the kings of Andhra, of Dravida of Maghada of Nepal." The author of this posthumous panegyric, dated from 1162 J. C., does not hesistate to enumerate the distant Nepal among the vassals of the emperor Calukya.

After Somecvara the empire crumbles-down-his son Tailapa III Trailokya Malla "the champion of the three words" is dethroned in 1161 by Bijjalla or Bijjana of the Kalacuri family. Bijjala dies assasinated in 1167; a posthumous panegyric dated in the there-abouts of 1200 J. C. extols him for having "crushed the Cola, lowered the Lata, deprived Nepal of stability (sthitihinam Nepalam), pulverized the Andhra, taken Gujara humbled the Cedi, shaped the Vanga, killed the kings of Bangala, Kalinga, Maghadha, Patasvara and Malava."[26] The list is too long to inspire confidence but the mention of Nepal is only perhaps the most interesting thing in it. Nepal has decidely entered in the official poetics; she rejoined in poetics, Kashmere, Bengal, fami-

liar of old with the singers of royal grandeur. The renaissance of Shivaism could have increased at that period the real relations between southern India and Nepal; the minister of Bijjala and his murderer, Besava, are the founders of a numerous sect, the Lingayats, consecreated to the fanatical worship of the divine lingas. Had Bijjala erected in Nepal, on the road of the Gosainthan, a caravansary (inn) (Dharma-Cala) for the use of pilgrims from Deccan; it is enough to transform in a panegyric this pious work in an act of sovereignty.

Bijjala once dead the hegemony of the Deccan passes to the Yadavas, who were established a Devagiri (Near Ellora, E of Bombay). The second king of the new dynasty, Jaitugi Deva I (1191-1210) subdues Gurjara, Pandya, Cola, Lata, Ganda whilst his general (dandanatha) Sahadeva defeats the forces of Malava, Kalinga, Pancala, Turuska and Nepala."[27] And Nepal henceforth consecrated as a literary adornment reappears for the sole joy of alliteration in the panegyric of the grandson of Jaitugi, Maha Deva.

The king himself simply boasts in these inscriptions of having vanquished Telinga, Konkon, Karnata, Lata and of having inspired terror into the Andras. But his minister, the erudite Hemadri is not content with so little. At the head of one of the sections (Dhanakhanda of his Voluminious compilation the Catur varga cintamani, he signs in these terms the praises of his master. His glory teaches sage reasonings to the sovereigns of the seven Isles: Hear says the song Gurjara 'wing his good will'. Prince of Nepal (Nepala pala)[28] learn to endure everythinge observe his orders king of Malava, Andhra, remember that peril is without result' (see 8) evidently the grave Hamadri would have smiled this time to find himself seriously believed.

Tradition has retained only the names of the successors of Nanya Deva; these successors serve to connect, by an authentic genealogy, Nanya Deva to Harisimha Deva, the first conqueror of Nepal to the second. During that long period, the signature of the Nepalese scribes reveal to us a continuous series of local princes. (Sada) Civa Deva receives in a manuscript (Sphotika vaidya) of the year 240 (1120) the imperial titles (rajadhiraja paramecvara). In 239 (Bd) he inaugurates a tank called Madana-saras or again Narendra-saras. The modern chronicles (W. B. V.) relate that Civa Deva conquered all the countries at the four corners of the otherwise said, that he subjugated to his authority, the whole land of Nepal. He gathered great booty from his wars, a portion of this booty he utilized in covering with a new roof the temple of Pashupati. W. indicates as the date of this work the year 3851 of the Kali Yuga (750 J. C.): V. gives 4015 of the Kali-Yuga (914 J. C.). The two dates which are equally unacceptable and incongruous seem the interpretation of a common datum which supplied the two figures 1 and 5 (51...15), adapted as well as possible to whimsical systems. The same sources (W.V.B.) relate that Civa Deva was the founder of Kirtipur and the first to place in circulation the 'suki which were coins composed of copper and iron, bearing the stamp of a lion, which stamping of the coins continued as long as the beginning of the XVIth century.

Indra Deva, who succeeds Civa Deva is undoubtedly his son born in the year 199 (Bd); he is also designated as rajadhiraja paramecvara in a manuscript on astrology (Jataka) copied in 249 (1128-9).

Manadeva, who bears a glorious name, appears on all the lists. He reigned for the years then abdicated in favour of his eldest son and retired to the monastery of Caka Vihara (W. V. B.), which the ancient Manadeva had founded. Bd. only gives him 4 years 7 months reign. There remains two documents dated from the reign of this prince, but one and the other are through chance, of the same year. The manuscript of Asta Sahasrika (Camb. Add. 1643) of the year 135, which has already furnished us with valuable information for the anterior epoch, shows an additional note dated the year 259 Monday, 5 Kartika (10th October 1138) during the victorious reign of king (nrpati) Manadeva in those days, a pious Buddhist named Karuna vajra congratulates himself in having acquired a few merits in saying 'unddhrta' the mother of the omniscient (the Prajana Paramita) who had fallen in the hands of an infidel (craddha-hina-jana) [29] An inscription found at Kathmandu (Bendall No 6) drawn in macaronic (poet) Sanscrit hardly intelligible and which is related to a question of water, is also dated with 259, 7 bhadra-pada badi, during the victorious reign of Manadeva rajadhi-raja paramecvara Paramabhattaraka.

Narendra Deva (Narasimha Deva W. V. Bh.) "performs the magical rites which causes snow to fall in Nepal for the first time" (K). He is the successor of Mana Deva, because we have a manuscript[30] (Panca raksa) dated in the year 261, Monday 13 pausa cudi (23rd December 1140), 'under the victorious reign of Narendra Deva "rajadhiraj paramecvara". But another mauscript[31] has been shown, recently discovered and dated in the reign of Narendra Deva in the year 254 lapsed (1134) five years before the two documents of Mana Deva. One could be tempted to believe that Mana Deva, after having abdicated as relate the Vamcavalis, would have retained or retaken afterwards a power more or less of a nominal nature.

Ananda Deva (Nanda Deva W. V. Bh.) "son of Siha Deva, born in 219" (Bd) reigns for twenty years. 'After consultation with Sunandecarya of Patan, he built for the Goddess Bhuvanecvari three lodgings encased one in the other wherein only those who had been initiated could enter' (W).

Several manuscripts are dated of his reign: in 275[32] (Camb or 130), in 278 (Camb. Add. 2833), 284[33] in 285,[34] and in 286 [35]

Rudra Deva entrusted the care of the government to his son, became a Buddhist, and devoted himself to the study of the elements (Tattvajnana) he practised at first the Bauddhacarya, then the Mahayanika-carya, lastly the Trividhi bodhi. He repaired the old monastery of Onkuli, built by Civa Deva, received thither the tonsure and resided in the place as a bandya. Once he sent in his place as a bandya. Once he sent in his place a statue of the Dipam kara Buddha to be for his food. He preserved for the benefit of his monastery a land given in entire property in the name of his ancestors, Vama Deva, Harsa Deva, Sada Civa Deva, Mana Deva, Narasimha (Narendra) Deva, (A) nanda Deva and in his own proper name (W).

Amrta Deva (Mitra Deva) has connected his name to the memory of a disastrous famine (Bd. K.). A manuscript (Caraka) copied during his reign shows the date of 296 (1176). A manuscript of 303 (1183) is dated during the reign of Rudra Deva,[36] which none of the lists discovered so far mention. Somecvara Deva, "son of Mahendra (Indra Deva), born in 240" (Bd) shows an isolated name in the royal onomasticon of Nepal; he recalls, by a striking coin-

cidence the memory of Somecvara III was still reigning; he has perhaps received the name of the distant prince who claimed to spread his influence to the very heart of the Himalaya.

The three princes who succeed one another afterwards reproduce with a regularity which excludes the thought of an accident, the name borrowed from the past of their dynasty; after the abnormal Somecvara Gunakama Deva, Laksmi Kama Deva, Vijaya Kama Deva seem to betray a decision to officially enter into the local tradition. These three Kamadevas have left few memories. A manuscript of 307 is dated in the reign of Gunakama Deva.[37] Laksmikama Deva is not recorded on any list; a manuscript of the year 313[38] is the only testimony of his existence. This manuscript has a further interest; it is the first to designate Kathmandu under the name of Yambu Krama.[39] Two manuscripts are dated during the reign of Vijaya Kama Deva; the one in 316,[40] the other in 317.[41]

After the resurrection of these historical names a new type of royal name appears on the Nepalese lists wherein it is destined to soon gather preponderance. The successor of Vijayakama Deva is not the son of this prince; he is the son of an unknown personage; Jayaci (?) Malla Deva and a is called Ari Malla Deva. The modern chronicles (W- Bh. V.) name him Ari Deva and reserve to his son the title of Malla. "As Ari Deva and reserve to his son the title of Malla." "As Ari Deva was busy in the pastime of pugilism a son was born to him to whom he gave the name of Malla." History reproduces itself almost uniformly save for a few irregularities, in the Hindu world each time that tradition meets a Malla.[42] One of the principalities of feudal Nepal, situated at the foot of the Dhaulagiri, at the confluent of the Marsyangdi and the Narayani, portrays the name of Mall bhumi (vulg. Malebhum) 'Land of the Mallas'. It is related that the rajah of the country, Nag Namba, triumphed by his force and courage over a champion (Malla) of Delhi who had thither to beaten all his rivals; in memory of this victory, the Padishah confered on him the title of Malla, which he afterwards bequeathed to his descendants.[43] Because as a matter of fact 'mala' signifies in sanscrit "boxer, athlete, champion." But the word has furthermore an ethnic function, consecrated from a long time past and connected perhaps by a direct link with its professional value. Ever since the epoch of the Buddha the Mallas form a confederation in the neighbourhood of Vaicali, the town of the Licchavis; it is on the territory of the Mallas that come and die the founders of the two great heresies, the Buddha Cakyamuni at Kuci nagara, the Jina Mahavira at Pava. The Chinese translators of the Buddhistic texts regularly give the name of the Mallas with the equivalent Li-cheu "the athlets". The Maha-Bharata name the Mallas with the Kosala (the country of Oudh) in the account of the conquests (digvijaya) of Bhima (II, V. 1077). A thousand years after the Buddha, the astronomer Vahara-mihira records the Mallas in his catalogue of people (nations) between the Abhiras, Cabaras, Pahlavas on the one hand and the Matsayas, Kurus and the Pancalas (Central Hindustan)[44] on the other; the scholiast does not fail to gloze their names with "the boxers" (bahu yuddha jnan). The Markandeya Purana also enumerates the Mallas as a people from eastern India, with the Videha (Tirhout), the Tamralipataka (Tamluk, mouths of the Ganges) and the Maghada (LVII, see, 44). The list of the local yaksas inserted in the Maha mayuri vidya rajni designates Harin-

pingala as the patron Yaksas of Cravasti of Saketa of Vaicali of Varanasi and of Campa,[45] A Brahmanic work of a distant epoch, the Rasika ramana also names in the middle of the XVIth century the town of the Mallas (Malla pura) together with Kamrupa, Tirhout and Bagmati[46]. One tradition persists to say that they were close to the frontiers of Nepal. The code of Manu had gathered and preserved the name of the Mallas in its social organization; it classifies them side by side with the Licchavis and quite close to the Khasas, among the castes issued from the fallen Ksatriyas(X,22).[47]

It is again side by side with the Licchavis that the Mallas appear in the history of Nepal. The pillar of Changu-Narayan commemorates the victorious campaign led by the Licchavi Mana Deva, against the town of the Mallas (Mallapuri), to the west of the valley beyond the .Gandaki. It is little probable that a useless whim had carried the ancient names of the two clans into the heart of the Himalaya.

The same inclination for adventures, the same passion for freedom had undoubtedly led the off springs whether authentic or doubtful of the old Licchavis and the old Mallas, outside their territory, bent henceforth on great empires; secluded in the independent and proud mountain, they had created thither, principalities as did the Rajputs later. Favoured by chance (fortune), the Licchavis had the central valley; but the Mallas continued to dispute with them this privileged soil; inscriptions of the VIIth century in the reigns of Civa Deva and Jisnu Gupta reckon among the permanent charges imposed on the titulary of donations "the Maellarvenue Malla kara") destined either to acquit a tribute or to prepare the defense.[48]

The revolution of the calender which introduced into Nepal a new era in 880 appears to interest the very history of the Mallas. After this date we find them in fact, in Nepal. The Buddhistic Vamcavali (W) mentions in connection with the year 111 N. S., the 6 phalguna cudi (Monday 23rd February 991) the foundation of the village of Chapagaon or Campapuri to the south of Patan, by Raja Malla Deva and Kathya Mall, of Patan.The chronology of this Vamcavali is generally too suspicious to deserve confidence; but an independent document comes here to confirm it. A manuscript (Devi Mahatmya) recently discovered is dated in the reign of one Dharma Malla, in the year 118.[49] The same Vamcavali relates that Nanya Deva master of Nepal by conquest expelled the Malla kings into Tirhout. The pillar of Acoka at Nigliva would still show the trace of the Malla domination in this region; if it is true that a king of drawing traced on this venerable monument[50] reads thus : Sri Tapu Malla jayastu sambar 1234. Eighty years after Nanya Deva, in 1177 J. C., a Malla prince is supposed to have then reigned on this portion of Tirhout. Unfortunately this recital is based on a testimony hopelessly inadequate.

Before belonging to the sovereigns of Nepal, the title of Malla had already been given lustre by the Kings of India. The first to adopt it seem to be Pallavas of Kancis (Conjeveram); in the course of the VIIth century Narasimha (Vishnu) (Rajasimha) bears among others, birudas (name of panegyrics), the titles of Mahamalla and of Amitra Malla;[51] Mahendra Varman is called Catru Malla[52], Nandicarman is Pallava Malla, Ksatriya Malla[53]. The Calukyas of Badami, deadly rivals of the Pallavas, consecrate their victories by appropriating themselves of the titles of those vanquished. The fortunate rival of Narasimha, Vikramaditya I, thus becomes in

his turn Raja Malla,[54] in the VIIIth century the title had emigrated among the Calukyas of Guzerate; one among them is named Yuddha Malla.[55] The posterior Calukyas ressuscitate this title; the founder of the dynasty, Tailapa, takes the name of Ahava Malla (973); Vikramaditya VI is Tribhuvana Malla; Somecvara III (it would be suzerain of Nepal) is Bhuloka malla. The vogue enters even Ceylan where reigned in the XIIth century Kitti Nissanka Malla and Sahasa malla. (To be continued)

FOOT NOTE

1. V. Sup., p. 44.
2. V. Sup., I, 154.
3. Wright, 268, n.
4. The date is fairly precise to lend itself to a calculation of verification.

   Abde cate Sastakavimcatigate mase cubhe phalgunacuklapakse somavare naksatraramy ottarabhadrasamjne.

   Year 128, Phalguna moonlit fortnight, Monday, naksatra Uttara-Bhadra. The day of the month of tithi is not given, but on the supplied data, one obtains the following results; in 128 N.S. (Nepala-Samvat), spent either 1007-8 J.C., two Mondays fall in Phalguna, moonlit fortnight, 7th tithi, the naksatra is Rohini (IV) 15th tithi, the nks, is Purva Phalguni (XI).

   In 128 N. S. calculated as the "current" year, against usage, either 1006-7 J. C., the Monday falls in Phalguna cudi: 5th, nks Bharani (II); 12th, nks. Aclesa (IX).

   None of these two results are convenient.

   Calculated on the other hand in era of Amsuvarman, the date would give for 128 lapsed 724-5 J. C., the Monday 2 Phalguna cudi, nks, Uttara Bhadrapada (XXVI) -19th February 725 J. C.

   (Here like in all the dates which I have attempted to verify my calculations are made on the elements supplied by the tables of R. Sewell and C. B. Dikshit in 'The Indian Calendar' London 1896.)
5. Taranatha, p. 214. The cataka still exists; in the signature, the author is called Vajradatta, the great archivist (Mahaksapatalika).
6. Ib. 237
7. Ib. 249
8. Ib. 253 and 255
9. The data admit of a verification. I reproduce the text of the colophon such as it was re-established by M. Foucher (Studies of Buddhistic Iconography)

   Pancatrimcadhike 'bde catatama-pragate ...

   Instead of 'pragate' the original shows 'pracate' but the resemblance of the two characters 'ca' and 'ga' in Nepalese ortography is so strange that the correction offers itself. M. Bendall has proposed it in his catalogue and M. Foucher had admitted it. Yet M. Bendall shows that 'Pragate' like 'pracate' which equals it in scansion errs against the verification, the 'a' final of 'catatama' placed before the group 'pr' should lengthen itself by position. The classical usage in fact, does not admit the position, of a short syllable before the group; silent liquid. But the scribe author of the stanzas of signa-

ture of this ms., leaves in such an instance the optional quantity. In the body of the following verses it successively scans rajni shree, and labdha shree.... The author of the Adikarma-pradipa, (Lavallee-Poussin, "Buddhism: Studies and Materials", p 204) in the stanza of the signature of his work, scans also cirabrahma. This practice was then tolerated in Nepal, at least in the parts the least polished of a literary work. I can even point out an epigraphical example of the glorious classical epoch. A funeral inscription of Eran (Gupta Inscrps., p. 93) dated 191 (Gupta 510–11 J. C.) scans in an indravajra: bhaktanurakta ca priya ca kanta.

But another difficulty, graver, still, presents itself. In the year 135 N. S. lapsed (like the text specifies it: pragata) the 10th tithi of Caitra cudi (himabha) falls in fact on a Thurday (3rd March 1015 J. C.), if one admits that the Nepalese calendar follows at that epoch the system of true intercalations. But then, the month of Caitra is intercalary that very year, and in that case one does not fail to specify it the month then current is the first or the second of the months doubled by intercalation. M. Keilhorn (Ind. Antiq. XVII, 248) boldly substitutes to 'pracate' the 'itare' which would designate the intercalary month. But this would be causing an injustice to the texts.

The system of the average intercalations, on the other hand causes the fall of the intercalary month in the course of the preceding year. The year 135 then begins instead of on Tuesday the 22nd February, on Wednesday the 23rd March and the 10th tithi of Caitra does not also correspond to Thursday but to a Friday 1st April 1015.

Again in this case, by beginning from the Amsuvarman era, we have a satisfactory result. 135 lapsed – 731–2 J. C. the 10th tithi of Caitra cudi falls on Thursday the 22nd March 731.

10. V sup 1, 166 sq.

11. Mahamahopadhyaya Haraprasad Shastri. Report on the search of 'Sanscrits Manuscripts', Calcutta, 1901, p. 5; cf. of the same "Journ. of the Roy. As. Soc. Bengal LXVI, p. 312; and Bendall, ib; LXXII, p. 6. It is a copy of the Vishnu-dharmottara.

12. Haraprasad, loc. laud. p. 5; and Bendall, loc laud., p. 6, one of the two mss, is the Nicvasakhya Mahatantra, the other the Uparkarma vidhi.

13. Bendall; loc. laud., p. 22, mentions another ms. (Camb. Add. 2197) also dated firing the reign of Pradyumna Kama Deva, in the year 186 (1065–66 J. C.)

14. The colophon of the first of these three manuscripts has not yet been wholly published; I ignore if it admits of a verification. The dates of the other two are shown with great exactitude, and it is a singular occurence that the data of the one and the other are in disagreement with the result of the calculations of verification. The ms. of 191 (Asiatic Society, Calcutta, A. 15) shows: year 191 lapsed', 10 Phalguna cudi, nks. Rohini, Yoga, Cobhana, Thursday.

Well in 191 lapsed, the 10th tithi of Phalguna falls on Saturday the 12th February 1071, the nks, is Ardra, the yoga Ayusmat. Besides the nks. Rohini excludes the yoga Cobhana and reciprocally. The date expressed then certainly implicates an error.

The ms. of 198 (Lavallee-Poussin, Buddhism, p.388) gives: year 198 current, 5 Cravan badi, Tuesday. In Amanta's system which is in usage with the Nepala Samvat, the 5 Cravana of 198 falls on 'Friday', the 11th August 1077.

15. See, Foucher, "Studies on Buddhistic Iconography", p. 28.
16. S. D. Oldenbourg, Journ. Roy As. Soc., 1891, p. 687.
17. Bendall, Journey, p. 80.
18. M. Kielhorn has examined the details of this date (Ind. Antiq., XVII, 248) and has given as an equivalent Wednesday the 26th April 1083. But it must be well observed that this result does not satisfy to one of the given conditions; the inscription gives: 7 Vaisakh cudi, Wednesday and the 7th tithi falls in reality on Thursday the 27th April..
19. Harsaprasad, Report..., p. 5.
20. Bendall, "Journey", p. 46, Camb. Add., 2197.
21. In appearance, the date varies with each one of the documents. The Brahmanic Vamcavali mentions traditional verse in Sanscrit, which notes the details of the date, month, tithi, naksatra, day of the week:

induc ca somavasusammitacakavarase
1 1 8

taccrhravanasya dhavale munitith-yadhastat
svatau canaiccaradine ripumardalagne
cri Nanyadevamrpatir vidadhita rajyan

"In the year Caka 811, in the month of Shrawan, the clear fortnight the inferior portion of the seventh tithi, the naksatra being Svati, a Saturday at the propitions moment to crush the enemy, Nanya Deva the king disposed of the kingdom."

In 881 Caka lapsed- (889-90), the 7th tithi of Shrawan clear falls on Wednesday the 9th July 889. In 811 Caka current (888-89) the 7th tithi of Shrawan clear falls on Friday the 19th July 888. The one or the other solution is not satisfactory.

Kirkpatrick gives to the accession of Nan Dev (Nanya Deva) the date of Samvat 901-843 J. C. It is probable that Kirkpatrick, or the authority he followed has substituted by error or by oversight the samvat of Vikrama in the computation by the Caka era, uniformly employed in all the other sources; it must undoubtedly be re-established the year 901 Caka (978 or 979 J. C.). Hamilton, on the faith of a warrantor "of whom the ancestors had been (registrars) of Tirhout" again indicates another date; Nanyap Dev (Nanyupa or Nanya Deva) of a Ksatriya family, conquered the sovereignty of Tirhout and founded a dynasty in the year 495 of the Bengali era 1089 J. C. The date given by Hodgson differs in its turn but without showing much difference with that of Hamilton: Nanyupa Deva founds in 1097 J. C. the town of Simraun, where his descendants continue to reign to the day of Harisimha Deva 1097 J. C. 1019 lapsed or 1020 current Caka. And it is this date that we discover in a Nepalese document of an official source and anterior to all the authorities I have just enumerated. The Muditakuvalayacva, drama composed by the king of Bhatgaon, Jagay jyotir Malla in 1628, draws in its prologue the genealogy of the royal author as far back as Nanya Deva, whose accession he records in Caka 1019.

navendukhacandrayukte cake
9 1 0 1

Let us recapitulate the various datcs with their warrantors: Caka 811 (888 or 889 J. C.) "Vamcavalis" (W. B. V.) Caka 901 (978 or 979 J. C.) Kirkpatrick (rectified by substitution of Caka into Vikrama)
Caka (1012 or 1011)-1089 J. C.496 Bengali. Hamilton
" 1019 (1097 J. C.) Muditakuvalacjacva; Hodgson.

The pecularities of the date as we have already ascertained do not verify themselves in 811 Caka, either current or lapsed. In the same way in 901 Caka in which the 7th tithi of Shrawan falls either on Monday the 14th July 978 J. C., in the case of the current vear or on Friday the 4th July 979 J. C. in the case of the lapsed year. Also again in 1012 Caka current where in the system of genuine intercalations, Shrawan is doubled by intercalation and finds itself in consequence excluded here and in the system of the average intercalations, the 7th tithi of Shrawan clear, is a ksaya tithi, annuled and comprised in the interior of Monday the 16th July 1089. Two dates alone conform themselves to the conditions required.

901, Vikrama samvat current-Saturday 7th July 843,naks svati, 1019 Caka lapsed Saturdav 18th July 1097, naks svati. Let us sidetrack henceforth the date of Hamilton which can be considered as an accidential interpretation of the date 1019 Caka. If we compare this last date with the two others, it appears that those two are composed of identical elements; 1019 and 901 are various combinations wherein figure 1, 0, 9. One of the two figures 1, which appears in the number 1019 is wanting in 901. The date of 811, compared in 101 knows an 8 subtituted to a 9 in appearance but the wavering of the two dates in the current and in the spent year, always admits of an oscillation of unit in the final figure. The dates of the Brahmanic Vamcavali (W), compared to the dates of the Brahmanic Vamcavali (V) regularly present this difference. The date of 1019 implies then as a kind of faral necessity the parallel date of 1018. Established between these two terms, the comparision shows on either side three identical elements, 1,1,8; it is the 0 which is missing in 811. Let us now compare the statement of these dates.

navendukhacandra
9 1 0 1

Induc ca somvasu
1 1 8

Which are read according to the Indian method from right to left: "ankasya vama gatih." By a singularity which does not fail to surprise, the first symbolic word of the second date is isolated, softened and followed by the copulative enclitic "ca" absolutely unexpected in this place. Why this "ca" ? The comparison of the first date explains this oldness: indu corresponds to indu (Moon-1); soma (moon) corresponds to its synonym candra; vasu (8) corresponds to "nava" (9); and the rest the unjustifiable "ca" has simply substituted itself to kha (the space – 0). The monosyllable being thus (misrepresented) disguised, the date should be read; 118 Caka (196-97 J.C.),it became inadmissible. There only remained as a last resource to read the number on the wrong side, from left to right, as may the exception (cf. Epigr. Ind.,1, 332, n). The inscription (of Nana minister of Bhojavarman the Candella) was composed by the post Amara in Vik. 1345, number expressed in figures and in words; the words, contrary to the custom which state the units in the first rank are:

Ksanadeceksanagatacrutibhutasamanvite
samvatsare
1 3 4 5

one has successively

9101 8101 811 811

The date gathered by Kirkpatrick shows the method of alternation in work; one of the two words which designated the Moon (1) has been cancelled either through heedlessness, or a faulty repetition and the number remaining has been in the same manner established on the wrong side.

9101 901 901

22. It is the country of the Carnatique, the name of which comes back so often in

the course of our wars against the English during the XVIIIth century. The country of Karnatak has for clear boundaries; in the north, Bidar, in the centre the States of the Nizam, whence the frontier descends straight to the south towards Bangalore (Mysore) and Coimbatore (near the Malabar) it follows after this the western Ghats as far as the sources of a Kistna, towards Poona, whence it rejoins Bidar.

23. Epigr. Ind.,I, 309 (Kielhorn). The misunderstanding of which there is question in the first verse consists of an erroneous analysis of the compound Nanyaviravijayi which the king separates in na anya; he then understands. "You have not vanquished other heroes", whence his anger and his new expeditions.

24. Epigr. Ind., III, 183

25. M. Bendall (Journ. As. Soc. Beng. 1903, p. 18) has reported on a new manuscript dated Samvat 1076, "the Tirhout having for king Ganegya Deva Punyavaloka Somavamcodbhava Gaudadhvaja (maharadhiraja punyavaloka somavamcodbhava gaudadhvaja crimad Gangeya Deva bhujyamana Tirabhuktan). In accepting 1076 as date in Vikrama era (1019 J. C.), M. Bendall concludes with certainty that this prince is identical to the Gangeya Deva the Kalacuri of Cedi, who reigns in 1030 J. C. to the testimony of Albirouni. The Kalacuris are really from Somavamca, but Gangeya Deva is a king really forgotten; the only document which exists of him (dated of Kalacuri 789 ?- 1038 J. C.) is very close to Reva (Piavan Rock inscrip ; in Arch. Survey XXI, 113) to the south of the Ganges, and far from Tirhout. The titles of the king are foreign to the protocol of the Kalacuris; the titles formed with avaloka seem to characterize the Rastrakutas (Key, Fleet, Epigr. Ind. VI, 188) Gandadhvaja,if the recital is correct (cf. the expressions Hanumad-dhvaja, Pali-dhvaja, etc.)would indicate a power which would have had for centre the Gauda; Cedi was very far thence and if Karna Deva, the warlike successor of Gangeya Deva, is placed in connection with the Gauda in a posthumous panegyric (1160-1180 J C.; insc.of Jayasimha Deva at Karambel), it is in a stanza of a literary plays without real importance of the same nature as the verses quoted sup. p. 170. The same date and the same name does not make the same person; key for instance, my observation on Bhoja Deva, sup. p. 192. Other proofs must exist to suppose that the Tirhout had been incorporated in the kingdom of Cedi under Gangeya Deva. Perhaps it is a question of a local branch of the Kalacuris,like that of Gorakhpur of which we have an inscription dated the 24th February 1079 (inscr. of Sodhadeva, Epigr; Ind. VII, 85). One of the princes of this small dynasty, Cankara gana, had just won a great victory on the king of Gauda (yene ahrta Gaudalaksmih); Another carries a title of the type Rastrakuta: Mugdhatunga.

26. Insc. of Ablur (Fleet), in Epigr. Ind. V. 249 and 257.

27. Insc. of Managoli (Fleet) in Epigr. Ind. V, p. 28-31.

28. The first example of this alliteration which I know is to be met in the Yacas tilaka of Soma Deva; composed in 959 J. C. Enumerating the ambassadors sent to king Yocodhara, he mentions:
- Kacmiraih Kiranathah Ksitipa mrgamadair esa Nepalapalah... (3rd Acvasa, p. 470 of the edition of Kavyamala).

29. cf. Foucher,'Buddhistic Iconography,p.19'.

30. National Libr. of Paris, D. 286. All the

details of the date are verified also included in it, the naksatra, which is Mrgaciras.

31. Bendall Journ. As Soc. Beng. 1903, p. 7 (wherein Mahadeva is a slip (of the tongue) for Mahadeva'.
32. Ib., p 23.
33. Ib., The date: maghacukla 8 adityavara (Sunday) does not lend itself to verification, neither in 284 lapsed (Saturday 3rd January 1164)nor in 284 current(Monday 14th January 1163).
34. (a)Asta Sahasrika ed.Raj Mitra. Preface. p.'XXIV, n. (recital re-established by M. Bendall). Yate' bde madanastranaganayana (285) mase site Phalguna saptamyam Bhrguvasare. But in 285 lapsed (yate) the 7 Phalguna cudi instead of Friday (bhrguvasare) falls on a Tuesday the 14th February 1165. If one takes, contrary to the text the year as current one will have as a connection, Friday 27th February 1194.

(b) Camb,Add,1693 Samvat 285 cravana cuklastamyam adityadine. The exact relation is Sunday 18th (and not 8, Bd) July 1165.
35. Ms. of the Roy Asiatic Soc of London Samvat 286 Phalguna cudi ekadacyam adityavara. The corresponding date is in lapsed years:Sunday 12th February 1166.
36. Bendall loc. laud p. 24. M. Bendall asks himself if the date of this ms. is expressed in Nepal's era. The verification sidetracks all uncertainties, Samvat 303 chaitra cudi pancamyam somadine in Nepal's era, corresponds exactly to Monday the 28th February 1183.
37. Ib., p. 24.
38. British Museum or 2279– Bendall Catalogue 550. The date 313 dviracadha paurnamasi cravana naksatra brhaspativasare seems absolutely erroneous, whether one takes the current year or the lapsed year, there is no intercalation of asadha in 314, as true in the system of the average as it is in the genuine intercalation.
39. cf. sup. I, p. 54, n. 2.
40. British Museum or 3345 – Bendall Catalogue 542. The date is very embarassing; it comprises an intercalary asadha which calculation does not justify. M. Kielhorn (ad. loc. laud) proposes as an equivalent Thursday the 11th July 1196.
41. Bendall. Journ Beng p. 24.
42. cf. P. ex. Atkinson. 'Himalayan Gazetteer' vol. II, S. V. Malla.
43. Hamilton, p. 271.
44. Brhat- Samhita, V, 38.
45. Ms. of the Bibl. National, D. 286; p. 59.
46. Aufrecht, Catal. Codd. Oxon., 148 (b) and 149.
47. Key sup., p. 87sq.
48. The Mallakara recalls the enigmatic Turkish danda so often mentioned among the taxes without exemption in the inscriptions of Govinda Chandra of Kanang at the epoch of the Musulman invasions (1104–1154). V. p. ex. Ind. Ant , XVIII, 14; Ep. Ind., IV; 104,107,III.
49. Haraprasad Shastri, Report, 1901, p. 5.
50. P. C. Mukherjea, 'A Report ... on the Antiquities in Tarai, Nepal' Calcutta, 1901, p. 34 This work destined to 'execute' Dr. Fuhrer succeeded rather in having it regretted. The so called drawing of plate XVI does not reveal anything which resembles the inscription published.
51. Insc. of the Rajsimhecvara (Hultzsch), South-Ind. Inscrps., I, 12.
52. Ib, I, 29
53. Ib, II, 342.
54. Plate from Haiderabad (Fleet), Ind, Ant., VI, 75; XXX, 219. Their absolute authenticity is doubtful; M. Fleet considers them rather like the ancient copy of a genuine original; M. Kielhorn (Gotting. Nachr., 1900, p. 345) has a tendency to consider them authentic.
55. Balsar grant. Ind. Ant., XIII, 75

लिच्छविकालीन सभ्यता

— शङ्करमान राजवंशी

किरातकालमा किरातहरूको धेरै पुस्तासम्म राज्य चलिसकेको हुनाले नेपाली जातिको व्यावसायिक जग बसिसकेकै थियो । जुन व्यवसायको गौरव तथा मूल्य टाढा टाढा देशका व्यापारीहरूले परिचित भइसकेको थियो । यसरी देश विदेशका मानिससंग सम्पर्क भए तापनि उनीहरूको अनुकरण गरी आत्मीय सभ्यताको विकास गर्न किरातले जानिसकेको थिएन । एक त उनीहरूमा सुसंगठित व्यवस्था पनि थिएन होला । त्यसैले उनीहरूमा विदेशको दाँजोमा प्रतिस्पर्धा गर्ने क्षमता नभएको जस्तो बुझिन्छ । तर उनीहरू आत्मनिर्भरतामा बाँचेका थिए । देशको विकासको लागि चाहिने बल प्रस्फुरित हुन सकेको चाहिं थिएन भन्नुपर्‍यो । केवल उपत्यकाको दुर्लंघ्यताले गर्दा त्यसभित्र स्वतन्त्रता रहन सकेको थियो ।

जब यस उपत्यकामा लिच्छविको प्रवेश भएथ्यो अनि परिस्थितिमा महत्वपूर्ण क्रान्तिकारी परिवर्तन आयो । कारण यी लिच्छविहरू योग्य शासक थिए । ती लिच्छविहरू बुद्धको समयमा नै शक्तिशाली थिए भन्ने प्रमाणित छ । उनीहरूको शक्तिशाली राज्य वैशालीमा थियो । जुन राज्य लिच्छविको गणराज्य कहलिएको थियो । भारतमा कुशाणको आक्रमण भएपछि लिच्छवि गणराज्य खल्बलियो र यस उपत्यकामा तिनै लिच्छविको एक हांगा पस्यो । कुशल शासक लिच्छविको हातमा शासन गएपछि नेपाली जातिको सभ्यता मौलाउन थाल्यो र देशले विशालताको स्पष्ट रूप धारण गर्न सक्यो । मानदेव प्रथमका पालामा मानगृह नामक राजदरबार बन्यो । मानाङ्क नामक मुद्राको प्रचलन भयो । लिच्छवि राजाहरू विभिन्न प्रशस्तिले सुशोभित हुन थाले । अनि भारतको दाँजोमा नेपालको सार्वभौमसत्ताधारी स्वतन्त्र राष्ट्र स्पष्ट रूपमा देखा पर्‍यो ।

भारतका राजा चन्द्रगुप्त प्रथमले आफूलाई गौरवसाथ लिच्छविको सम्बन्ध देखाएका छन् । सम्राट् समुद्रगुप्तले दिग्विजय गर्दा उत्तरी भारतका कतिपय साना तिना राज्यलाई आफ्नो राज्यमा गाभे । तर नेपाललाई गाभेनन् । लिच्छविहरूसंग सम्बन्ध हुनाले नेपाली संस्कृतिलाई भारतीय संस्कृतिसंग सम्बन्ध राख्ने अवसर प्राप्त भयो र लिच्छविकालमा भारत र नेपालको सभ्यतामा विशेष अन्तर आएको हामी देख्दैनौं । किनभने लिच्छविको साथसाथै विद्वान्हरू पनि आएका हुंदा लिपि तथा शास्त्र भारतबाटै नेपालमा सर्‍यो र नेपालीले नेपालीपनमा ढाल्न सक्यो । नेपाली कलाको अधिक विकास पनि लिच्छविकाल देखिनै भएको पाउंछौं ।

लिपि–

लिपिको सृष्टि कहिले भयो भन्ने कुरा कसैले यकीन गर्न सकेको छैन । लिपिको सृष्टिको बारेमा विचार गर्दा बौद्धिक विकासको साथसाथै लिपिको सृष्टि भएको होला भन्ने अनुमान हुन्छ। प्राचीनकालमा इरानको सम्पर्कबाट भारतको पश्चिमी भागमा खरोष्ठी लिपिको प्रचार भएको थियो । जुन लिपि अरबी लिपि जस्तै आफ्नो दायाँबाट बायाँतिर लेखिन्थ्यो । त्यसकारण उक्त खरोष्ठी लिपिलाई अरबी लिपिको पूर्वज भन्न सकिन्छ । पूर्वी भारतीय लिपिमा सर्वप्राचीन लिपि ब्राम्ही लिपिलाई नै आजसम्म मानिआएको छ । त्यो ब्राम्ही लिपि अहिले जस्तै आफ्नो बायाँबाट दायाँतिर लेखिन्छ । यो ब्राम्ही लिपि कसरी कहाँबाट आयो भन्ने बारे विद्वान्हरूको विभिन्न मत मतान्तर छ । भारतका राजा अशोककालको लिपिलाई ब्राम्ही लिपि भन्दछन् । यही ब्राम्ही लिपिको शाखा प्रशाखाहरूको रूपमा भारतमा विभिन्न लिपि चलेका छन् । तिनमध्ये गुप्तसाम्राज्यताकाको लिपिलाई गुप्तलिपि भन्दछन् ।

जुन बखतमा भारतमा गुप्तसाम्राज्य थियो त्यसबखत नेपालमा लिच्छविको राज्य थियो । गुप्तसाम्राज्य ताकाको भारतका जुन गुप्त लिपि हो त्यसैको अनुरूप नेपालमा लिच्छविको राज्यकालमा लिच्छवि लिपिको प्रचलन थियो । लिच्छविकालीन अभिलेखमा पाइने जुन लिच्छवि लिपि हो त्यो गुप्तकालको गुप्तलिपि–

संग धेरै मिल्दछ । प्रथम मानदेवको अभिलेखको लिपि र समुद्रगुप्तको प्रयागको स्तम्भ लेखको लिपिमा उस्तो उत्तिको अन्तर पाइँदैन । लिच्छवि लिपिको विकास हुँदै पछि गएर नेपालीले आफ्नो मौलिक राष्ट्रिय लिपिको सिर्जना गरे । जुन लिपिलाई देखेर मुग्ध नहुने कोही पनि छैन । त्यसैले उक्त लिपिको नामै रञ्जना भन्ने रहयो । यो लिपिको सृष्टि लिच्छविकालको अन्त्यतिर भएको देखिएको छ । यसको साथसाथै नेपालमा विभिन्न लिपिको जन्म भयो जसको नाम नवारी भाषामा हुनाले नेवारी लिपि पनि भन्दछन् ।

किरातकालमा नेपालमा किरात लिपिको प्रचलन हुँदो हो । तर प्राचीन किरात लिपिको ऐतिहासिक अभिलेख आजसम्म भेट्टिएको छैन । कोशीप्रदेशका किरात जातिको सीमित परिवारमा व्यवहार गरिने एक थरी किरात लिपि पाइन्छ । त्यो किरात लिपि कुन शाखाबाट आएको हो भन्ने कुरा यकीन हुन सकेको छैन । किनभने त्यो लिपि लिच्छविकालदेखि मल्लकालसम्मका प्रचलित लिपिमा कुनै लिपिसंग मिल्दैन । जुन लिपिको नमूना यस पंक्तिका लेखकको नेपाली लिपि विकास नामक पुस्तकमा दिइएको छ ।

हालको देवनागरी लिपिको पूर्वज पनि ब्राम्ही नै हो । यस देवनागरीको मूल थलो र नामको बारेमा विद्वान्हरूको विभिन्न मतमतान्तर छ । सबभन्दा पुरानो देवनागरी लिपिको अभिलेख पश्चिम नेपालमा पाइएको छ । जुम्लाको भग्न चैत्यमा पाइएको माटाको छापमा उत्तर लिच्छविकालको लिपि अङ्कित भएको पाइएको छ । तर काठमाडौं उपत्यकामा लिच्छवि लिपिको प्रचलन पूर्वलिच्छविकालदेखि भएको प्रमाणित छ । आजसम्म पाइएका नेपालका लिपिहरूमा सबभन्दा पुरानो लिपि पनि लिच्छवि लिपि नै छ । जसलाई ऐतिहासिक उपकरणले समेत पुष्टि भइसकेको छ ।

भाषा तथा साहित्य–

लिच्छविहरूले लिच्छवि लिपिको साथसाथै संस्कृत भाषाका साहित्यलाई पनि उत्कृष्टतामा पुऱ्याएका थिए । लिच्छवि अभिलेखमा संस्कृतका साहित्यिक भाषा प्रयोग भएका पाइन्छन् । जुन संस्कृत भाषा प्रौढ तथा परिमार्जित छन् । लोक भाषा भिन्नै भए तापनि शिक्षित समुदायमा संस्कृत भाषाकै व्यवहार हुन्थ्यो । त्यस वखत संस्कृत भाषाको व्यापक प्रचार थियो । तिनताका सर्वसाधारणले पनि लिपि तथा संस्कृत भाषा बुझ्थे होलान् भन्ने अनुमान हुन्छ । त्यसैले गाउँका सर्वसाधारण जनतालाई गरिदिएको सनद अभिलेख तथा कर्मचारीहरूलाई अधिकार दिइएको अभिलेख संस्कृत भाषामा छन् । लिच्छवि राजाहरू पनि स्वयं विद्वान् थिए । त्यसैले उनीहरूको दरवारमा विद्वान्हरूको आदर हुन्थ्यो । तिनताक श्लोकवद्ध तरीकाले अर्थात् छन्दमा नै संस्कृत साहित्यको रचना हुन्थ्यो र यसबाट विद्वान्हरू साहित्यिक परितुष्टि पाउँथे । यसका उदाहरण अभिलेखबाटै पाउन सकिन्छ । जस्तै–

तर्जन्याकर्णकण्डूत्युपशमनसुखोन्मालितार्धेक्षणस्य
श्रीनिःसङ्गोपगूढस्तनकलशयुगस्पर्शरोमाञ्चितस्य ।
मायासुप्तौ स्थितस्य स्फुटजलधिजलक्षालिताङ्गस्य शौरेः
भूयात्पर्य स्तहस्तस्थगितमुखशशि श्रेयसे जृम्भितं वः ।।

[चोर आँलाले कान कोट्याउँदा भएको सुखले आधा आँखा चिम्लिरहेका, लक्ष्मीलाई अंगाल्दा दुइ स्तनको स्पर्शले रोमाञ्चित भएका समुद्रको सफा पानीले जिउ भिजेका, अर्धनिद्रामा रहेका विष्णुले हत्केलाले मुख छोपीकन गरिएको हाइले तिमीहरूको भलो गरोस् ।]

(धनवज्रको लिच्छविकालका अभिलेख ४३३-३५ पृ.)

यो अभिलेख थानकोट नारायण टोल पाटीमा रहेको अंशुवर्मसंवत् ५७ को भीमार्जुनदेव जिष्णुगुप्तको हो । यस अभिलेखमा उल्लिखित कविताका श्लोक कति सुन्दर छ । जुन कवितामा कविले साहित्यिक भाव झल्काउन कवि सफल भएको छ । यस्ता धुरन्धर विद्वान् कवि लिच्छविकालमा विद्यमान थिए भन्ने कुरा यसबाट प्रमाणित हुन्छ ।

ज्योतिष–

ह्वेनसाङको आफ्नो यात्रा वर्णनमा ह्वेनसाङले नेपालीहरू ज्योतिष विद्यामा पनि निपुण छन् भनी उल्लेख गरेका छन् । त्यसकारण लिच्छविकालमा ज्योतिष विद्याको पनि उन्नति थियो भन्ने थाहा हुन्छ । सिद्धान्त संहिता होरा गरी ज्योतिष तीन शाखामा विभाजित छन् । काल निर्धारण गर्ने गणित सम्बन्धी काम सिद्धान्त ज्योतिषमा पर्दछ । साइत मुहूर्त्त हेर्ने काम संहिता ज्योतिषमा पर्दछ । मानिसको जन्म समयको ग्रहस्थिति हेरी जीवनमा पर्ने सुख दुखादि विचार गर्ने काम होराज्योतिषमा पर्दछ ।

लिच्छविकालीन अभिलेखमा तिथिमिति अधिमास–हरूको उल्लेख पाइएको हुनाले लिच्छविकालमा सिद्धान्त

ज्योतिषको विशेष विचार हुन्थ्यो भन्ने थाहा हुन्छ । सिद्धान्त ज्योतिषमा पनि सूर्यसिद्धान्त, आर्यसिद्धान्त, ब्रम्हसिद्धान्तहरू आफ्ना–आफ्ना सिद्धान्तमा अडिग थिए । कारण परस्परको सिद्धान्तमा केही फरक थियो । त्यस वखत अधिमासमा विवाद आउंथ्यो । त्यसो हुंदा अधि–मासमा एकरूपता ल्याउन तीनै सिद्धान्तको परामर्शद्वारा नियत अधिमास मान्दथे । यसरी नियत अधिमास मान्ने हुनाले लिच्छविकालीन अभिलेखमा नियत अधिमासको उल्लेख पाइन्छ ।

दिन गणनाको व्यवहारकालागि पञ्चाङ्ग गणना हुन्थ्यो । पञ्चाङ्ग भन्नाले तिथि,वार, नक्षत्र, योग र करणलाई मानेको ज्योतिषग्रन्थमा पाइन्छ । लिच्छविकालमा तिथिको व्यवहार नै ज्यादा प्रचलन थियो । वार नक्षत्रको व्यवहार उस्तो थिएन । त्यसो हुंदा लिच्छविकालीन अभिलेखमा वार नक्षत्रको उल्लेख उस्तो पाइँदैन । आजसम्म थाहा भएका अभिलेखहरूमा चांगुको मानदेवको अभिलेख, चांगुकै अंशुवर्माको सुवर्णपत्राभिलेख र उत्तर लिच्छविकालमा लेखि-एको सहोत्तरतन्त्र नामक ग्रन्थमा वार नक्षत्रको उल्लेख पाइएको छ । योगकरणको व्यवहार भएको कुरा लिच्छवि–कालीन अभिलेखमा आजसम्म भेट्टिएको छैन ।

लिच्छविकालमा विशेष गरी चान्द्रमानको व्यवहार हुन्थ्यो । तर वार्हस्पत्यमानको पनि विचार हुन्थ्यो भन्ने कुरा चावहिलको बुद्धचैत्यको लिच्छवि अभिलेखमा माघवर्षको उल्लेख भएबाट थाहा हुन्छ । जुन माघवर्ष भनी उल्लेख भएको छ त्यो वार्हस्पत्यमानको वर्ष हो । लिच्छवि–कालना केवल सिद्धान्त ज्योतिषको मात्र विचार नभई संहिता ज्योतिषको पनि विचार हुन्थ्यो भन्ने कुरा चांगुको मानदेवको अभिलेखमा अभिजित मुहूर्तको उल्लेख भएबाट थाहा हुन्छ । अर्को कुरो सहोत्तरतन्त्र नामक ग्रन्थमा उल्लि-खित सिद्धयोग पञ्चाङ्गको सिद्धान्त गणितको योग हो कि भन्ने पानिसलाई भ्रम हुनु स्वाभाविक छ । तर त्यो योग सिद्धान्त गणितको नभई संहिता ज्योतिषको सर्वार्थ सिद्धयोग हो भन्ने कुरा प्रमाणित भएको छ । होरा–ज्योतिषको उल्लेख लिच्छवि अभिलेखमा भेट्टिएको छैन । तर होरा ज्योतिषको प्रचलन पनि अवश्यै हुनुपछ भन्ने अनुमान हुन्छ । लिपि,भाषा,साहित्य र विद्याको दृष्टिकोणले विचार गर्दा लिच्छविकालीन सभ्यता उन्नत अवस्थामा थियो भन्ने थाहा हुन्छ ।

ऐतिहासिक पत्रस्तम्भ

श्री दूर्गा सहायः

श्री इश्वरीले

स्वस्ति श्रीगिरिराजचक्रचूडामणिनरनारायणेत्यादि विविधविरूदावलीविराजमानमानोन्नत श्रीमन्पहाराजाधिराज श्रीश्रीश्रीमहाराजे रणवहादूर्सम्सेर जङ्देवानाम् सदा समरविजयीनाम्. लि स्वस्ति श्री गिरिराजचक्रचूडामणि नरनारायणेत्यादि विविधविरूदावलीविराजमानमानोन्नत श्रीमन्महाराजाधिराजकुमार श्रीश्रीश्रीमद्वहादूरसाहदेवेषु सदा समरविजयीषु सलाम्. पूर्वकपत्रमिदं व्याहा कुशल तांहा कुशल चाहिये. पत्र आयो अर्थ मालूम भयो आगे इहाको समाचार भलो छ उप्रान्त माघको दिन २१ जादा आदित्यवार घरि वान्ह रात विताइ मर्स्यादिको ढुकुर्दिघाट मन्यांघाटबाट हाम्रो फउज तन्यो ढङ्गाकाउको जुझ पनि भयो १।२ घायल पनि भया. हामि पनि झोलंगा हाल्न लागि रहचाछौ. विस्तार पछिबाट लेषौला भनि लेषनु भयेछ. पारि तर्नाको सव्य असव्य चांजो. हांमीले हिजो लेष्याथ्युं. ताहा काज आटिकन पनि फौजपारि तरि गयेछ अवर जस्प्रकालें काज वन्न्या सप्रन्या हुन्छ सो प्रकारलें चांजो गर्नु हवस्··· फत्यै गराउन्याछन् विज्ञषु किमधिकं. सम्वत् १८३५ साल फाल्गुणवदि ४ रोज ५ मोकाम कान्तिपूर शुभम्·····

श्री दुर्गासहाय १

स्वस्ति श्रीगिरिराजचक्रचूडामणि नरनारायणे-त्यादि विविध विरूदावलीविराजमानमानोन्नत श्रीमन्म-हाराजाधिराज श्रीश्रीश्रीमहाराजे रणवहादूर साह वहादूर्समसेरजङ्देवानाम् सदा समरविजयीनाम् लि स्वस्ति श्री गिरिराजचक्रचूडामणिनरनारायणेत्यादि विविध-विरूदालीविराजमानमानोन्नत श्रीमन्महाराजाधिराजकुमार श्रीश्रीश्रीमद्वहादूरसाहदेवेषु सदा समर विजयिषु सलाम-पूर्वक पत्रमिदं इहा कुसल ताहा कुसल चाहिये पत्र २ आयो अर्थ मालुम भयो आगे इहाको समाचार भलो छ उप्रांत. तहाको हाल हाकीगत् र हाथिको अहवाललेषि पठावनु भयेछ विस्तार सुन्यु अरू पनि तहाको हाल हकीगत लेषदै गर्नु होला. वाकि डांका दिलैग्याको. अलौको कुरामा ग्रीम् साहेवले एस्तो एस्तो भन्या. मैले एस्ता तरहसित जवाफ सवाल गर्‍यां भनि लेषनु भयेछ वहुतै वनावनु भयेछ वाकि रहचाका हाथि पनि वा भन्नानिहरू महेसिमा गइ ग्रीम साहेव सित भेट गरी छुटाया छन् अलिक दिनमा. हांथिसारमा आइपुगछन्. वाकि. कासि जानाका अर्थकन. वा भन्नानिहरू आइपुग्यापछि सल्लाहाले जानु होला. वाहा सम्म त वस्यैका छौं भनि लेषनु भयछ. वढिया हो वा भन्नानिहरू आइ पुग्यापछि सल्लाहाले जानु होला वाकि राजा ·····लाइ एस्ता एस्ता तरहसित षिलत् आयेछ. ष्यालि रामलाई पनि षिलत् भयेछ भनि लेषनु भयेछ. विस्तार सुन्यु. वाकि फौघाले सेवकको गर्नु गरी राषेछ उस्-कन दोष छैन. परन्तु अंगरेजसंग सलुक राषौं भन्या. तागिर गर्मै पर्ला भनि लेषनु भयेछ. योग्यै लेषनु भयेछ अंगरेजका विनामत् तुलसी राउतलें कचुंलियासग दिल मिलाइ हाथि चोरीले ज्यादा अंगरेजका विना सल्लाहाले तन्ले हाथि लैग्यात मैले पनी षामीद वया साधनु पर्छ भनि हाथि ल्याया. जस्तो गरी उनले लेग्या. तेस्तै गरी हाम्रा सुव्वाले ल्याया. निसाफले वरोवर भयाको छ. हाथि ल्याउदा कचुंलियाहरूले हात चलाउदा. उभारीया. अरू मोगलानाका रैतिकन छुयाको पनि छैन. गाउमा घुम गर्‍याको पनि छैन. तेत्ति हाथिका कुरामा कलकत्ताबाट वढियै देषिछ. घुम उठन्या केहि देषिदैन. दिनानाथले वढियै कुरो लेषछन्. पटनाका वडा साहेववाट ग्रीम साहेवका नाउमा हाथि फिराइदे भनि प्रवाना मानसींले गराइ पठायछ. वाकि फौद्यालाइ नषोसी भयन भन्या. हाम्रो मुषालीफ मकवानी साहेवकन ग्रीमसाहेवले गोदलिराष्या छन्. तनलाई इसौंपुन्. हामि पनि फोद्याकन षोसौंला. संवत् १८३७ साल माघ शुदि १५ रोज ५ मोकाम शुभम्–

स्वस्ति श्री सर्वोपमायोग्येत्यादि सकल गुणगरिष्ट–राजभारोद्धारणसामर्थ श्रीश्रीश्री जर्नेल भीमसेन थापा श्रीश्री श्री काजी रणध्वज थापा महासयेषु. श्री कृष्णानन्द षंडुडि श्री धनवीर थापाको वेदोक्त आसीर्वाद सेवापूर्वकपत्रमिदम. दुतनीक तांहां कुसल मंगल भयासै हाम्रो प्रत्तिपाल उद्धार होला. आगे याहांको समाचार भलो छ. उप्रांत. श्री बुढा काजीवाट गढको वन्दवस्त गर्नु भाग्या नस्याका रैत्तिलाई तसलह गरि. वांझा गांउमा वसाई गुलजार गर्नु भनि आंग्या भया वमोजिम मुहुंडावाट श्रावणका महिनामा श्री नगरमा आई पुग्याथ्यौ. लायाका टहलमा जान्या बुभयासम्म भरसक्य लागि रहचाछौं. हाल सूरतका अर्थलाई प्रगना दूनमा फीरंगीको वाक्लो फौज आई आश्विन शुदि ११ मा र, कार्तिक वदि २ मा नालापाणिका किलामा कंवर कप्तानसंग लडाई पर्दा आश्विन सुदि ११ मा वैरीका २२ जना षेत्त पऱ्या. ढेरै घायल भै. हठी अधि वस्याका डेरा धामवाला आमवालामा गै वस्यांको. फेरि कार्तिक वदि २ मा भारि फौज लि हलादि नालापानी किलामा आई लाग्दा. ७ प्रहरसम्म लडाई हुंदा. वैरिका. गोरा २७ काला १२० कीलाका ढोकैमा पऱ्याका. घायेल भयेका र. लोत्तलै गयाको···– का प्रतापले हांम्रो अघिला पालामा पनि पछिलापालामा पनि फत्ते भयाको र. २ पारी. कप तान भक्ति थापाले तुभारमा लडाई गरि फत्ते गऱ्याको विस्तार भारदारहरूका चिठिले मालूम होला. त्यांहां गर्न्या चौकसी गर्दैछु. दर्सैको प्रसादलाई. नालापानिमा त्यांहां भयाको षजाना पठावन्या कामले ५।७ दिनको ढिलो होन गयाको हो. दर्सैको प्रसाद ढिलायाको माफ गरिवक्स्या जाला अति सिछा मेहर रह्चा वढिया होला. इति सम्वत् १८७१ साल मिति कार्तिक वदि ८ रोज ७ मुकाम श्रीनगर शुभं–

नंदादेवी ।

३ गननाथ

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स्वस्ति श्रीसवंदेपमाजोग्यत्यादि राजभारोद्धारण-सामर्थ श्री काजि वीर भन्जन पांडेकै दूत श्रीरूद्रवीरसाह–कस्य सलाम् पूर्वकपत्रमिदं त्याहा कुशल ताहा कुशल चाहिये आगे त्याहाको समाचार भलो छ उप्रान्त० वैसाक क्षुवि ११ का दिन सिकुवा डाडावाट लेषीयाको चीठि जेष्ट वदि ३ का दिन आई पुग्यो हेरि विस्तार बुभयाँ त्याहाको षवर विस्तार··· को चिठिले मालुम होला. दाज्यूसित····· को लडाई विग्रन जादा जसको डर थियो उ परिगयो अवत क्या छ. सिपाही पनि विना हतियारका छन्. दिउसै पनि सहरमा हेर्हिछौ भनि आजु भनि आज भोलि मुषै भन्दछन्. १२।१५ हजार फौज र जीमिदार सवै उसका हात चढ्दा रयेत् ढुङ्गा माटो सवै वैरी पलटनाको जगामा केही गऱ्या पछि पनि पुग्दोरहेनछ. हाम्रा र हतियार पनि सवैको रहेनछ ५।६ हजार लस्कर सवै जम्मा रहचा छ ईनैका भर राषी सहरमा उ पस्या पछि पनि ३ का किल्लावाट सीत २ दिनसम्म तोपको लडाई भयछ. सिपाहिहरूले झकमारी दिदा कोई भागन्या कोई मिल्न जान्या कोई आपना जान-वचा सहचारन लागदा लडाईमा कोही पसन जाई दिदा उस्का वम् गोला. किल्लाभीत्र पर्न लाग्दा किल्ला पनि भत् केछ. ३ दिन अधि पश्चिमतरफको लडाई पनि विग्रचाको षवर आयाको रहेछ र. अव लडी पुगन्या भयन. षजाना लस्कर उकासन्या हो भन्या सल्लाह सवै भारदारहरू वसि मतो ठहराउदा उकासि आउनु भैरहेछ. घाको कुराको डवल गरी त्याहासम्म षजाना लस्कर उकासी ल्याउनु भैरहेछ सर्कार साधी पठाउनु भयाको छ उत्तरा आयाको छैन. उत्तरा आयापछि छेद षानि ठेगाना होला. उस्का हॉसी पक्रियाको षवर पुग्दा मदत् आयाकोले आज भोली ३०।३२ हजार लस्कर अल्मोडा दाषील भैरहेछ भम्छन् हाम्रा मदत्का अर्थ ८।९ सयले त क्या १२।१५ हजार भयापनी कठिन भैरहेछ पश्चीम तरफ पनि विग्रचो. तसर्थ धावागरी आउन्या. काम छैन विस्तार सित लस्करको संभार राषी आया वढिया होला अछाममा सस्तो वेसाहा पनि छ ताहा विस्तार भया पनि वढियै होला त्याहाको षवर यत्तिकै छ दरवारवाट उत्तरा आया पछिको विस्तार पछी लेषुंला विज्ञेषु संवत् १८७२ लाल मिति जेष्ठ वदि ३ रोज ६ मुकाम वैतडी शुभम्–

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'प्राचीन नेपाल'का निमित्त प्राग्–इतिहास तथा पुरातत्त्व, लिपिविज्ञान, हस्तलिखित ग्रन्थ, मुद्राशास्त्र, अभिलेख, नृतत्त्वशास्त्र, संग्रहालय तथा ललितकलासंग सम्बन्धित मौलिक रचनाको माग गरिन्छ ।

रचना संक्षिप्त तथा प्रामाणिक हुनुका साथै अद्यापि अप्रकाशित हुनुपर्दछ । तर कुनै प्रकाशित विषयका सम्बन्धमा नयाँ सिद्धान्त र प्रमाण प्रस्तुत गरिएको भए तिनको स्वागत गरिनेछ ।

रचनासंग सम्बन्धित चित्रहरू पठाउन सकिनेछ । रचना पृष्ठको अग्रभागमा मात्र लेखिएको हुनुपर्नेछ । प्रकाशित लेखहरूमा व्यक्त गरिएको भावना वा मत सम्बन्धित लेखकको हो ।

महानिर्देशक
पुरातत्त्व विभाग
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Contribution of original nature dealing with pre-historic and field-archaeology, epigraphy, manuscripts, numismatics, archives, art, anthropology and architecture of Nepal and museum and other techniques connected with various aspects of our work are invited to **'Ancient Nepal'.**

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